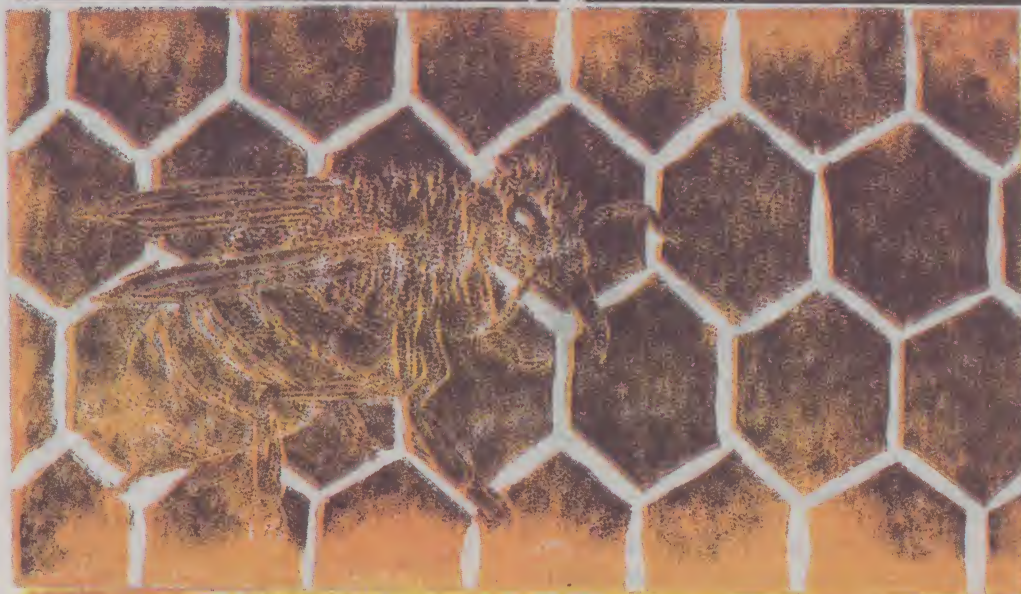


SLING SHOT



**BERKELEY
FREE CLINIC
FIFTY YEARS OF
RADICAL HEALTH**

By: Finn

we've reached a
turning point
disrupt &
decarbonize



By Jesse D. Palmer

During the Camp Fire that destroyed Paradise, California last year, even 160 miles away in Berkeley the smoke was so thick that you could only see 2 blocks and we all had sore throats and watery eyes. A week into the smoke, my 6 year-old's school was cancelled due to poor air quality and my family decided to flee South to Monterey on the coast, searching for clean air.

Even though our escape was a soft and privileged one — we knew we could come back, we went to a motel with our housemates — our forced migration due to ecological degradation was surprising and disturbing. It's the first time I've ever had to flee — and it felt like a personal wake up call that we no longer have the *luxury of time* to get serious about

meaninglessly inadequate to the global scale of the problem, and as individuals we have little power over the 1% whose investments and political decisions determine how electricity is generated, cars fueled, food grown and goods manufactured.

So the rational personal decision *appears* to be to do nothing and put un-solvable problems out of our minds, lest they ruin our days. Or if denial or distraction don't work, another coping mechanism is to blame someone else — people who don't care, corporations, politicians. Obviously those in charge *are* to blame for their inaction — yet pointing the

"i always wondered



BERKELEY FREE CLINIC FIFTY YEARS OF RADICAL HEALTH

By: Finn

The Berkeley Free Clinic, a cooperatively run clinic that's been providing free health services in Berkeley since 1969, turns 50 on May 25th. With ever worsening gentrification in the San Francisco Bay Area, it feels miraculous that we're still in our decrepit church basement off Telegraph Ave, surviving on salvaged medical supplies and dumpstered pizza. I wrote this article in commemoration of our 50th birthday and in writing this, I'm hoping to accomplish several things. First, I want to let everyone know that we're (still) here - I sometimes meet folks who are shocked to learn that we still exist or have never heard of us, and I want more folks to know that we exist as a resource and as a rad project to get involved with. I also want to offer a reflection on our history and how we operate so others can use us as inspiration for similar projects. Finally, I hope that our story provides a concrete example of radical alternatives to existing healthcare systems.

Who We Are

If you happen to live in the San Francisco Bay Area, you might be familiar with the

Berkeley Free Clinic and our characteristic red Chinese dragon logo (a holdover from the Maoists who worked in the clinic during the 1970s). You might know that we're a good place to get a free tuberculosis test or to have your butthole swabbed for gonorrhea, or noticed the oddball mix of UC Berkeley students and older wingnuts who staff the place. We're not completely in-your-face about our history or politics, though, so it's possible to enter our space without being totally aware of how it functions.

The Berkeley Free Clinic is an all-volunteer, worker-owned collective that provides free medical care, dental care, peer counseling, vision services, and referrals in Berkeley. We were founded on the beliefs that healthcare is a human right, that much medical knowledge can be learned and practiced by folks with no formal education, and that communities have a ton of power to collectively respond to public health crises.

Although we're not by any means the only

Continued on Page 12

decarbonize



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Even though our escape was a soft and privileged one — we knew we could come back, we went to a motel with our housemates — our forced migration due to ecological degradation was surprising and disturbing. It's the first time I've ever had to flee — and it felt like a personal wake up call that we no longer have the *luxury of time* to get serious about climate change. Climate change isn't about the future — it is now. Yet despite so much evidence, there's a striking lack of urgency. There's plenty of fashionable memes, handwringing, denial, despair and grief — but what we really need is *mass action*.

Running out of time means it is already too late to avoid some of the effects of climate change. The question is whether we will continue mostly doing nothing as things get worse — like the frog in the pot of heating water.

Human life on an individual and collective level is mostly a matter of muddling through — we all do the best we can. But with climate change, that approach isn't going to cut it. The status quo or anything close to it — really anything other than rapid and dramatic action to decarbonize and reduce other greenhouse gases on a global level — may result in human extinction, to say nothing of the on-going mass extinction of our fellow species — the Sixth mass extinction known as the Anthropocene.

Perhaps it doesn't feel like there's anything we can do individually. Personal changes feel

meaninglessly inadequate to the global scale of the problem, and as individuals we have little power over the 1% whose investments and political decisions determine how electricity is generated, cars fueled, food grown and goods manufactured.

So the rational personal decision *appears* to be to do nothing and put un-solvable problems out of our minds, lest they ruin our days. Or if denial or distraction don't work, another coping mechanism is to blame someone else — people who don't care, corporations, politicians. Obviously those in charge are to blame for their inaction — yet pointing the

“i always wondered what i would do if i had a terminal disease. Suddenly i realized that the planet has a terminal disease.”

finger followed by our own inaction conveniently gets us off the hook, yet changes nothing.

My goal in this article is to describe things we *can still* do — individually and collectively — to avoid the worst forms of climate catastrophe.

There is a chance to avoid our own extinction. My determination to seize whatever chances we have is driven by joy — not fear or anger at those who've gotten us into this mess. Bothering to care about saving the world is based on the love I feel while experiencing the sky, plants, animals, dirt and people. Sure people have done a lot of terrible things, but I still fiercely want to preserve our species and

Continued on Page 14

Hambi Heibt!



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Continued on Page 14

Hambi bleibt!

AGAINST COAL, IN DEFENSE OF FORESTS

By Elke, Berlin

My eyes follow the smooth structure of the branch up towards the blue of the sky and meet brilliant endless fresh green whispering. For a few moments there is no sound, a peaceful calm. And then I see one arm of this old beech tree reaching out and wrapping around a branch of the neighboring beech, the two branches melted together in a neverending tender kiss. Growing in two different directions yet nurturing and supporting each other, building stability

together. My human words can only try to describe what my eyes see and my heart senses all around. As this beech tree stands there in its own reality, and history, it is rooting down into the time of the earth where no humans existed.

In September of 2018, I along with two other *Slingshot* collective members were visiting the Hambacher Forest occupation in Germany. Two weeks later, the Anti Coal Movement

Continued on Page 16



SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

Much ado is made of the "Slingshot miracle", the phenomenon where friends or strangers unexpectedly show up to help with layout right when we need them. This issue, what felt miraculous wasn't the collective push to get layout work done – even though that was great – but that we were able to gather enough worthwhile articles to make an issue.

The high point of production was possibly the moment when two collective members, one of whom had just arrived in Berkeley visiting from Brazil, used a trash can to draw a perfect circle for their page (judge the results for yourself on page 19). Later on we enjoyed groundscored pizza.

It sometimes feels like our whole operation is made out of trash – we read articles on a couch salvaged from a collective house, print *Slingshot* logos on freebox t-shirts and then give them away, and paste up our pages on layout sheets discarded by another newspaper. Our paper is held together by melted wax that is dispensed by these old contraptions called waxers that no one uses or manufactures anymore. In the time it took us to produce this issue, two of our friends released cassette tapes (which most people now think of as trash) that are named after the trash island in the Pacific.

And to be fair, while some copies of *Slingshot* are read over and over, most copies probably end up recycled at best. So we are making trash out of trash. What will future humans and other animals have to remind them of this period of human history? Our trash!

The collective decided that the theme of this issue is climate chaos and ways to respond to it. We anticipate every subsequent issue being similarly themed, at least until our climate stabilizes, which very well may be beyond

STOP THE PRESSES

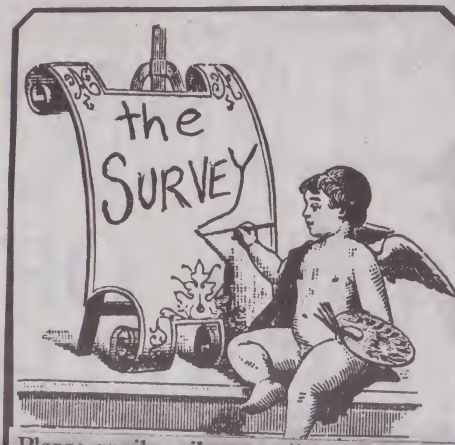
WHY WE DECIDED TO POSTPONE THE FALL ISSUE

You may have noticed that there wasn't a fall 2018 issue of *Slingshot*. We intended to publish one, but when the article deadline arrived, there weren't enough quality articles for us to make the paper. Sometimes when that happens we publish a lower-quality issue or scramble to get a few after-deadline, last-minute articles thrown together so the issue isn't so bad. This time we decided to wait.

During the pause, there were some inspiring meetings with a dozen people, yummy dinner, dessert, candles, and wine to talk about how to reinvigorate the project and improve our internal process.

Most of us feel like it is still worth it to print *Slingshot* on paper – which is increasingly unusual and has some disadvantages in the internet-world. Right before this issue, long-running punk zine *Maximumrockroll*

- Someone suggested publishing a survey in the issue and on-line to see what readers want and where they got the paper, etc. (You can mail in the little survey thingy below.)



- Perhaps the paper could have regular columns and regular sections in the paper. This suggestion also didn't happen in this issue.

- Another good idea was to invite people to speak at Long Haul and then publish the result as an interview.

- Each issue there is a brainstorm for article topics. A comment was to make the brainstorm more than just topics for articles but focus on articles people at the meeting will actually write, and then having a discussion to help them develop their ideas.

- And as the meeting was winding down, we discussed sending the paper to shelters for battered women in addition to prisons. About 10% of *Slingshot* issues are mailed to prisoners.

Slingshot needs to find decent articles and

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The collective decided that the theme of this issue is climate chaos and ways to respond to it. We anticipate every subsequent issue being similarly themed, at least until our climate stabilizes, which very well may be beyond *Slingshot*'s lifetime. Mitigating and adapting to climate chaos is complicated and hard not just to act on but also to wrap our heads around. We welcome submissions from a variety of perspectives, exploring multiple ways of talking and thinking about and responding to this global crisis. We also welcome articles and art not directly related to the climate, since, after all, this is Berkeley, and "everything is connected, maaan."

In keeping with our theme, we have decided to list the atmospheric concentration of CO₂ on the cover of each issue starting with this one. There is a laundry list of greenhouse gases that contribute to global warming, but CO₂ is responsible for about 75% of the warming, so it is a good benchmark for global emissions. The figure is expressed in parts per million (ppm) and goes up and down seasonally about 10 PPM over the year.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send an article, please be open to editing.

We're a collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

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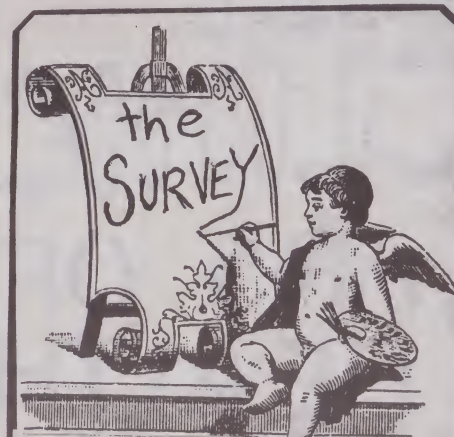
Most of us feel like it is still worth it to print *Slingshot* on paper — which is increasingly unusual and has some disadvantages in the internet-world. Right before this issue, long-running punk zine Maximumrockroll announced they would stop paper publishing. Printing on paper is super expensive and distribution is labor and fossil-fuel-intensive. The idea is that a paper publication may be able to get beyond the internet echo chamber — where computer algorithms feed you familiar ideas and voices.

On the other hand, writing an article for a publication that prints 22,000 copies limits your ideas to those 22,000 copies — or at least that has been the case for *Slingshot*. It has been years since any *Slingshot* articles got any meaningful distribution on the internet or through social media, so writing *Slingshot* articles feels like yelling into a void where only a few people may ever hear you. You do just as much work as if you were writing for an on-line audience, but with much less reach. *Slingshot* readers are surprised to hear that *Slingshot* articles are posted on-line at the *Slingshot* website — and that this has been the case for the last 25 years. Who even knew *Slingshot* had a website ...

Anyway, at the inspiring *Slingshot* meeting to discuss the postponed issue, there were a lot of engaging ideas:

- We should do things differently and maybe make different types of publications like

- Someone suggested publishing a survey in the issue and on-line to see what readers want and where they got the paper, etc. (You can mail in the little survey thingy below.)



Please snail mail or email your responses to:
slingshotcollective@protonmail.com
PO Box 3051, Berkeley, CA 94703

- How did you get your copy of *Slingshot*?
- Was it your first copy? If not, how long have you been reading *Slingshot*?
- What do you like the most about *Slingshot*?
- What do you want us to change most?
- Is there anything else we can do to improve this product? Customer satisfaction is our #1 goal!

- The collective could have more meetings between issues to workshop article ideas and insert group ideas into individual author's work. Maybe it could be like a writer's guild. It didn't happen between October and the issue you hold in your hands.

- The group decided to spend a few meetings to work out a better process to avoid recent problems around decision making, printing articles not everyone agreed with, and people having a big voice without sticking around to do the shit work. As of today, the process discussion is still unfinished.

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Slingshot needs to find decent articles, and that is very difficult. Every article doesn't have to relate to current events, but the articles turned in for the issue that got postponed were almost all rants that mentioned topics but then quickly went off into confusing tangents. The big issues at the top of everyone's mind — sexual harassment, climate change, income inequality, police killings, immigration, the recent prison strike — were all missing. It was like the articles that reached us were from a universe far, far away or maybe they were from Russian trolls. They felt like distractions.

The process of making *Slingshot* is fun which is the main reason it keeps going. Layout weekend is like a lengthy party and community gathering. But if the paper continues having such a hard time finding good articles, the project is organically coming to an end.

The collective could decide to continue publishing the Organizer, but put the paper on extended hibernation until rebellion in the streets or other external events require us to make an issue. In the early years, the paper was infused with the direct actions happening in the streets and maybe it needs that to compensate for the messy layout and rough-written articles.

We welcome submissions from a variety of perspectives, exploring multiple ways of talking and thinking about and responding to this global crisis. We also welcome articles and art not directly related to the climate, since, after all, this is Berkeley, and "everything is connected, maaan."

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Thanks to the people who made this: Dov, Eggplant, Elke, Fern, Hannah, Isabel, Isabelle, Jesse, Karen, Kathleen, Korvin, Stuart, Talia and all the authors and artists!

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on Sunday, March 17, 2019 at 7 pm at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 129 by April 6, 2019 at 3 pm.

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Anyhow, at the inspiring *Slingshot* meeting to discuss the postponed issue, there were a lot of engaging ideas:

- We should do things differently and maybe make different types of publications like mini-issues, issues with less text, issues just on a single theme, etc.
- We should only print really "good" articles and less filler and embarrassing articles. However, defining what is a "good" article can be hard in a collective with many different voices and ideas. We agreed that we want to still try to include work from a variety of voices emphasizing content, not style.

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• The group decided to spend a few meetings to work out a better process to avoid recent problems around decision making, printing articles not everyone agreed with, and people having a big voice without sticking around to do the shit work. As of today, the process discussion is still unfinished.

• We decided we needed to have better established alternatives to publishing an issue after a deadline if the articles that are turned in aren't good enough.

• We discussed how we could locate really good articles, including maybe putting into print articles that are only published on-line. That didn't happen for this issue, either. A possible problem is that a lot of authors need to be paid, and *Slingshot* is an all-volunteer project that doesn't pay authors...

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In an uprising, everyone takes up the tools they have access to, and for better or worse *Slingshot* collective finds itself with this zine. On the plus side, we have excellent grassroots distribution, some fans, and funding isn't a problem. It is obvious that there are better publications and doing an all-volunteer collective project imposes limitations. Revolt is messy — so is the *Slingshot* office.

a word about the cover

Cover art is by Talia: Over the past year in the backyard of my communal building, one of us planted a garden: Nasturtium, which produce spicy yet fresh-tasting orange flowers; Rosemary; Iris; Tulsi Basil, another delicious-smelling and tasting plant, great for making tea; Parsley, plus two varieties of scented Geraniums, and a million little succulents. Then, the landlord cut down all of the Nasturtiums. No one realized how the flowering weeds were influencing all the other plants; much of the garden wilted. But then I noticed a new weed growing. Small wild

tomatoes were growing! Over six months, the plant sprawled across the brick yard, curling up to bicycles and dropping sweet, red fruits all around. So I sent a note to the landlord, "You mess with this tomato plant, and there'll be hell to pay!"

Please consider: when you're gardening, weeds can be as beneficial or more so than ornamental plants. Look up: "Guerilla Gardening". You can transform a simple, abandoned plot of dirt into a flourishing wonderland!

Circulation information

Subscriptions to *Slingshot* are free to prisoners, low income, or anyone in the USA with a *Slingshot* Organizer, or \$1 per issue. International \$3 per issue. Outside the Bay Area we'll mail you a free stack of copies if you give them out for free. Say how many copies and how long you'll be at your address. In the Bay Area pick up copies at Long Haul and Bound Together books, SF.

Slingshot free stuff

We'll send you a random assortment of back issues for the cost of postage. Send \$4 for 2 lbs. Free if you're an infoshop or library. slingshotcollective.org

Criminalizing the Heart

and the brutal logic of border enforcement

by dev

There has been some publicity in the main stream press about the desperate plight of migrants crossing into the US from Mexico but much of it has been drowned out by discussions of "the wall". These migrants have been increasingly funneled into the Arizona desert as the budget for ICE and the Border Patrol has ballooned and the safer routes north have become militarized. Many people crossing the vast Arizona desert become separated from the groups they're traveling with, scattered by the border patrol or abandoned by their coyote guides. Without

food and water and a clear idea of where they're heading many of these people are condemned to die of exposure. The exact number of deaths is unknown but somewhere between 6000 and 10,000 people have died crossing the US/Mexico border in the last 25 years with the annual rate rising sharply under the harsher enforcement policies of Presidents Bush, Obama and Trump.

Several community organizations have tried to do something to challenge government policy, most notably No More Deaths. Based in Tucson, No More Deaths supplies food,

water and medical attention to migrants lost in the desert and seeks to draw public attention to the plight of migrants and the abuses of the US border patrol.

On 1/17/19, 4 activists with No More Deaths were found guilty in federal court on multiple charges including entering a national wildlife refuge area without a permit and littering on public lands. The litter cited are the jugs of water and cans of beans that No More Deaths leave in the desert to aid those who are lost and have become hungry, thirsty and disoriented. These 4 activists are awaiting

their sentencing hearing and are facing up to a year in prison along with steep fines. More trials for NMD activists are coming this spring as the government seeks to silence any opposition to it's homicidal policies at the border.

No More Deaths is in desperate need of financial and moral support as it fights to exposed the crimes of the US government and to awaken the conscience of the American people.

You can learn more and find out how to get involved at <http://nomoredeaths.org>

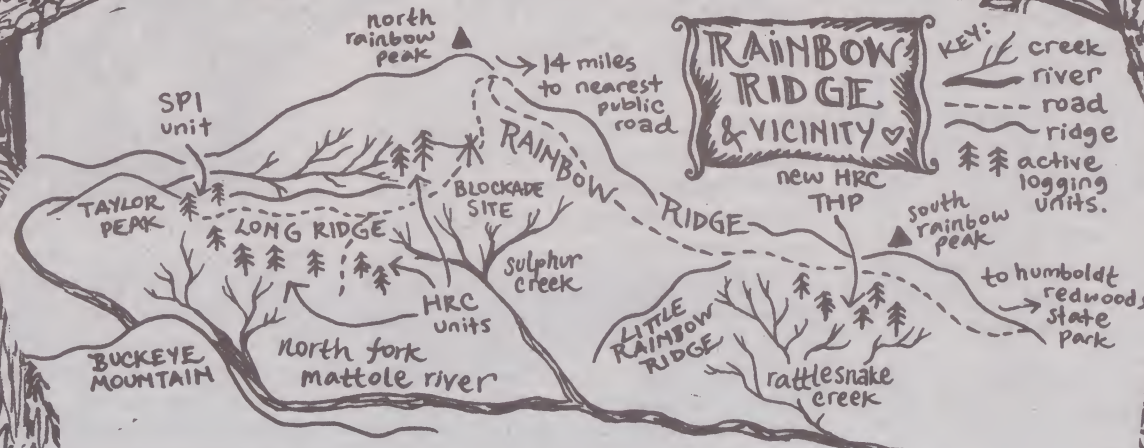


acre unit. In a last minute action, a tree sit was set up and roads were blocked with slash piles. For days, over a dozen forest defenders were on the ground, engaging with loggers and keeping trucks from removing some of the logs. With wet weather approaching, SPI eventually gave up, abandoning the last of the cut logs.

For the past few months, Rainbow Ridge has been quiet. Forestry regulations prohibit use of large machinery while the soil is saturated with rain. However, it has been a dry winter, and HRC could cut at any time and use herbicides during dry spells. In fact, because hardwood trees are most susceptible to herbicide when they are coming out of dormancy, spring is the preferred time to apply

SAVE THE MATTOLE ANCIENT FOREST

by Olea



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New flagging demarcating timber harvest zones was spotted recently at the south end of Rainbow Ridge, around the Rattlesnake Creek tributary of the Mattole. A timber harvest plan has yet to be filed for this area, but the flagged area is huge and includes ancient trees and beautiful springs.

The 2019 logging season promises to be

Last Spring, Slingshot published an article about the 20-year-strong campaign to defend beautiful old growth mixed forest in

solstice, Mattole defenders raised a huge tripod blocking the only road into Long Ridge,

missing several people. Supporters expected

MATTOLE WATERSHED

FOREST

by Olea



Last Spring, Slingshot published an article about the 20-year-strong campaign to defend beautiful old growth mixed forest in the Mattole watershed. The Mattole is a wild, undammed river running through steep, seismically active terrain on Northern California's Lost Coast. Its forests capture coastal fog and rain, a vital lifeline to protected Coast Redwood groves that lie just to the east. At the headwaters of the North Fork of the Mattole lies Rainbow Ridge, home to endangered Pacific fisher, Coho salmon, golden eagle, Northern spotted owl, rare medicinal Agarikon mushroom, and thousands of acres of unlogged forest owned by Humboldt Redwood Company (HRC). For years, forest defenders have used non-violent direct action tactics -- road blockades, tree sits, and getting in the way on the ground -- to hinder logging operations on Rainbow Ridge. Due to resistance, HRC backed out of two thirds of their logging plans in 2016, but 275 acres remain on the chopping block.

In the late Spring, an outpouring of public opposition caused HRC to cancel a proposed road that would have cut right through a fragile meadow and a grove of old growth bay trees (see Slingshot #127). On summer

solstice, Mattole defenders raised a huge tripod blocking the only road into Long Ridge, cutting off access to the active timber harvest units. The tripod was up for one month before HRC hired private security company Lear Asset Management to raid the blockade in July. Military-style contractors moved in early in the morning, brandishing tasers and tackling and arresting two blockaders. They shook lifelines and spent nights blasting music and training spotlights on a blockader hanging high in the air. In the midst of this, another defender was able to sneak past security undetected to bring support. After four days of harassment, the CEO of HRC ordered their security to catch and detain all forest defenders. One person was caught and arrested while another was able to escape. The blockade was dismantled, and security kept a constant presence on the ridge for the next four months. An outpouring of public support followed the raid, including protests at the company gate and offices, and later a week of action. During an action where protestors blocked traffic at HRC's mill in Scotia, a logging truck rammed through a banner being held by protestors, barely

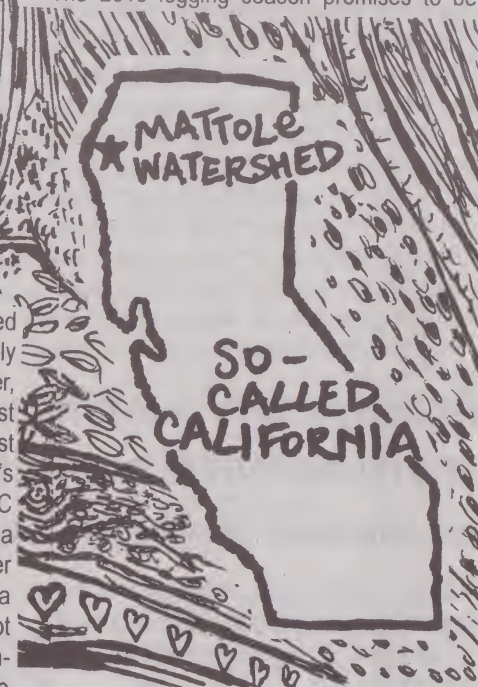
missing several people. Supporters expected the worst -- for HRC to start work immediately once they dismantled the blockade. However, shortly after the raid, the nonprofit Lost Coast League (LCL) filed a grievance with the Forest Stewardship Council (FSC) that certifies HRC's lumber as "sustainable", triggering an FSC audit. HRC is concerned with maintaining a "green" image because FSC-certified lumber garners a higher price, and they are under a great deal of pressure from FSC, Home Depot (a major client of theirs), and local groups including LCL. HRC didn't log on Rainbow Ridge for the rest of 2018. The company is currently at least 8 years behind schedule on their harvest plans due to resistance. To date, HRC hasn't pressed charges against any of the arrestees. Direct action PLUS public pressure gets the goods!

Much of Rainbow Ridge is under HRC ownership, but a few parcels belong to timber giant Sierra Pacific Industries (SPI). Though focused on HRC, the blockade had also been keeping SPI from accessing their units. However, in November, SPI started work on Long Ridge, clear cutting 20 acres of a 40

efforts to turn Rainbow into a monocrop Douglas Fir plantation. Forest defenders continue to survey the area, monitoring company activity and scouting for unknown patches of old growth.

New flagging demarcating timber harvest zones was spotted recently at the south end of Rainbow Ridge, around the Rattlesnake Creek tributary of the Mattole. A timber harvest plan has yet to be filed for this area, but the flagged area is huge and includes ancient trees and beautiful springs.

The 2019 logging season promises to be



hectic. Because one of HRC's active timber harvest plans is set to expire this September, the company will surely want to get work done. The precedent they set last summer of employing private security only ups the ante. The forest defense season will kick off with a skillshare and action preparedness camp March 16-20 in the Mattole watershed. Come to camp to learn and connect, or even to stay -- individuals and groups are needed to come hike, climb, survey, and scout.

Contact effum@riseup.net and follow on instagram @blockade.babes

BRAZIL TAKES

Brazil's president vows to rip up amazonian indigenous reserves, enable police violence, and silence minorities

By A. Goldstein

Just hours after assuming office on January 1st 2019, Jair Bolsonaro, Brazil's new president, signed an executive order stripping the indigenous affairs agency, Funai, of its powers to manage indigenous lands. The order transferred these responsibilities to the Agricultural Ministry with the intention of giving the ministry free reign to clear cut the precious Amazon rainforest to expand already massive, unsustainable cattle ranches and the logging and mining industries. Reports have already surfaced this January of outsiders invading Uru-eu-wau-wau Indigenous Land in Rondônia and loggers encroaching on Arara Indigenous Land in Pará. During his

transferring the responsibilities of the indigenous affairs agency, Funai, to the Agricultural Ministry, Bolsonaro hopes to avoid any internal state opposition to these projects. Bolsonaro is pushing so hard for environmental exploitation likely because he stands to gain financially from it. He hired Paulo Guedes as his economic adviser who is co-founder of the investment bank BTG Pactual, which manages more than two million acres of land, much of it in Brazil, and has significant investments in tree farms and natural forests.⁵ Surely, opening up protected forests to logging for BTG Pactual would line Bolsonaro's own pockets.

Bolsonaro's plan to make minorities "*fit in or disappear*" will likely be carried out by Brazil's police and military if he is not stopped. In 1996, nineteen protesting rural workers of the Landless Worker's Movement were massacred by Brazilian police in the municipality of Eldorado do Carajás and only

Israeli apartheid state, claims Palestine is not a country, and he has called Palestinians terrorists.⁹ Of course, to no one's surprise, Bolsonaro is also a strong supporter of Trump and his bloody foreign policy.

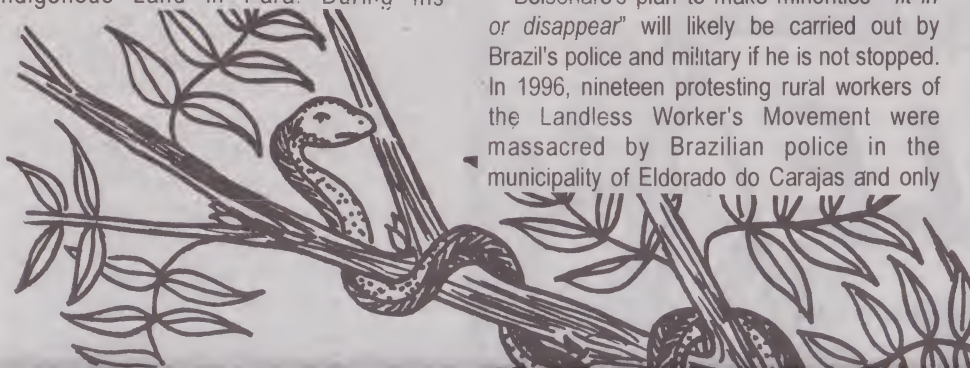
Bolsonaro is also virulently homophobic. In an interview with Playboy in 2011, Bolsonaro said that he would rather have his son "*die in an accident*" than have a gay son.¹⁰ In an interview with the journal *Folha de S.Paulo*, Bolsonaro stated "*If I see two men kissing in the street, I will beat them.*"¹¹ On the "Popular Participation" TV program, Bolsonaro also stated that parents need to beat their children if they are gay to "*change their behavior.*"¹²

Of course, the working class is another central target of Bolsonaro's administration. On January 3rd, Bolsonaro made economic proposals to privatize twelve airports, (and eventually 44) four seaports, and Eletrobras, a major utilities provider, of which 52% is currently owned by the government. Eletrobras provides 69% of Brazil's electricity and privatization would likely cause many lower-income individuals to lose power. On the 3rd, Bolsonaro also announced plans to cut pensions, slash the minimum wage to \$260 per month, and cut taxes for the rich.

common, struggling people? Why can't we govern ourselves and stop seeing the world as a collection of resources to be exploited? It seems as if what appeals to people most about far-right figures such as those mentioned is that they claim to be against the ruling class as Trump did but somehow people fail to see how *they are* the ruling class, just a brash and blunt portion of it less concerned with appealing to liberals.¹



Bolsonaro has been called the Trump of the Tropics but he is even worse because Brazil already has more ubiquitous police brutality and it has much more to lose in terms of its priceless biodiversity and indigenous populations. Amazon is home to 50% of the animal and plant species on the planet and it sequesters 2.2 billion tons of carbon in the



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campaign, Bolsonaro stated, *"To the people of Roraima state, in 2019, we are going to rip up Raposa Serra do Sol Indigenous Reserve. We are going to give all the ranchers guns."*¹ *"Not one centimeter of land will be demarcated for Indigenous reserves or quilombolas [descendants of those people who freed themselves from slavery]."*² *"Let's make a Brazil for the majorities. Minorities have to bow to the majorities! The Law must exist to defend the majorities. Minorities must fit in or simply disappear!"*³ As Vijay Prashad wrote *"This is the language of genocide. He gives Brazil's indigenous people — about a million people out of 210 million — an impossible choice: either abandon your independence and culture (protected by Article 231 of Brazil's 1988 Constitution) or die."* Bolsonaro's rapacious approach to the environment is one shared by many hyper capitalist politicians rising to power, such as Trump who has gutted the EPA and environmental regulations. Bolsonaro sees the priceless Amazon purely as a resource to be exploited for capital, and much of this exploitation has already been carried out. Aljazeera just reported that *"across Brazil's Amazon states, deforestation increased by nearly 50 percent during the*

two police colonels were arrested for the crime. When Bolsonaro visited the site in July he said *"Who needed to have been arrested were the MST, (Landless Worker's Movement) who are scoundrels and shameless."* At an event in Deerfield Beach, Florida on October 8, 2017, Bolsonaro stated *"I'll give carte blanche for the police to kill."*⁶ Brazil is already rife with police brutality. According to a report from Amnesty International, from 2005 to 2014 police killed 8,466 people in the state of Rio de Janeiro alone.⁷ Nine of every ten of these murders committed in the municipality of Acari in Rio were extrajudicial, intentional executions of people who had already surrendered or been apprehended. Further, *"publicly available information shows that, in the city of Rio de Janeiro, of 1,275 registered cases of killings by on-duty police between 2010 and 2013, 99.5% [of the] victims were men, 79% were black and 75% were aged between 15 and 29."* In 2011 Brazilian civil police investigated just 220 police

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Bolsonaro has repeatedly supported Latin American dictatorships and called Brazil's 1964 military coup d'état *"a revolution"*.¹³ In reality, the coup leaders installed right-wing fascists as heads of state like Humberto de Alencar Castelo Branco who terminated all civil rights and liberties in the country and gave himself emergency powers. All parties were outlawed and replaced with the military government's party, The Brazilian dictatorship then instituted policies of torture, incarceration, and murders of all who opposed the military rule, including artists, writers, painters, singers, filmmakers, and students. To Bolsonaro this was a *"glorious period"* in Brazil's history¹⁴ representing *"20 years of*

a collection of resources to be exploited? It seems as if what appeals to people most about far-right figures such as those mentioned is that they claim to be against the ruling class as Trump did but somehow people fail to see how *they are* the ruling class, just a brash and blunt portion of it less concerned with appealing to liberals.'



Bolsonaro has been called the Trump of the Tropics but he is even worse because Brazil already has more ubiquitous police brutality and it has much more to lose in terms of its priceless biodiversity and indigenous populations. Amazon is home to 50% of the animal and plant species on the planet and it sequesters 2.2 billion tons of carbon in the atmosphere.¹⁹ It is often called the "lungs of the planet" for that reason. It is barely holding Earth together, and this parasite wants to destroy it along with the indigenous peoples safeguarding it for his own short-term gain. A brave attempt was made on Bolsonaro's life by Adélio Bispo de Oliveira but unfortunately



he didn't succeed. Such actions may be the only way to stop this lunatic.

I hope for the sake of the natural world that working class Brazilians, minorities, and indigenous peoples of Brazil can see past their differences and band together to repel Bolsonaro's attacks on the Amazon and vulnerable, marginalized Brazilians. Of course, Bolsonaro is only a symptom of the much



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because Bolsonaro's rhetoric emboldens loggers and ranchers intent on clear-cutting protected lands because they feel there will be no consequences.

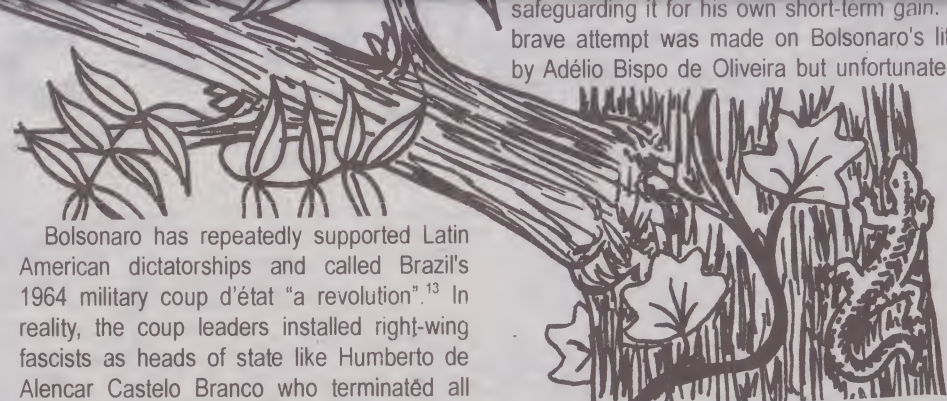
Bolsonaro's advisers, such as Oswaldo Ferreira have told the press he plans to complete and expand nuclear and hydroelectric power plants in the Amazon, which have already devastated the ecosystem and displaced thousands of indigenous peoples. Specifically, they pledged his administration would complete the Angra 3 nuclear power station and the giant Belo Monte hydro dam on the Xingú river, which has displaced the Kayapo people.⁴ By

1 See slingshotcollective.org for the sources in all these footnotes.

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April 2015 only one resulted in prosecution by the Public Prosecution service. Police essentially *already* have carte blanche to kill in Brazil but Bolsonaro's unapologetic support of such human rights violations could only embolden these already out-of-control racist, classist agents of the state.

Bolsonaro hasn't just targeted indigenous people in his rhetoric. He has also called Haitian, African, and Middle Eastern refugees in Brazil "the scum of humanity" who ought to be dealt with "by the army".⁸ He has called black activists "animals" who "should go back to the zoo." He has called for the criminalization of Islam and African religions, as he believes they are in conflict with the "national faith" and serve as an "open door to terrorists". He is a strong supporter of the



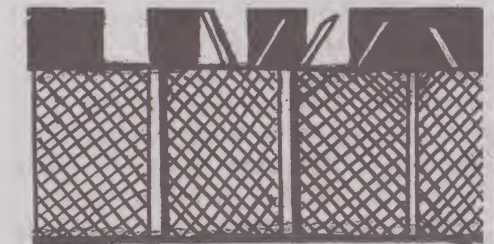
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The world is on fire and creatures like Bolsonaro ask for more gasoline. Coastal cities are flooding, pollution is killing millions, our food and water are being poisoned by various industries, refugees are being bombed or forgotten, and Bolsonaro wants more of the same. What is wrong with humanity that we elect such putrid parasites? Why do demagogues like Trump, Marie Le Pen¹⁸, Theresa May, Viktor Orban, Recep Tayyip Erdoğan, Geert Wilders, Nigel Farage, Netanyahu, and Bolsonaro seem to fool more and more people? Especially in a country like Brazil wherein the previous four presidents were members of the "workers party," including former Marxist guerilla Dilma Rousseff, it makes little sense. (However, even under Rousseff, "anti-terrorism" were passed that curtailed freedom of speech, assembly, and protest.) Why can't humanity see the people in power are the problem, not

safeguarding it for his own short-term gain. A brave attempt was made on Bolsonaro's life by Adélio Bispo de Oliveira but unfortunately

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larger problems of global capitalism and the state. Ending Bolsonaro would only cure a symptom. Capitalism and state must be attacked and that can be done by attacking extractive industries in Brazil. Logging, mining, and hydroelectric infrastructure and equipment there can be sabotaged, along with palm oil plantations and unsustainable, massive cattle ranches that only exist because large swaths of forests have been clear cut. And hopefully the rest of humankind can learn from indigenous peoples and adopt their far more sustainable ways of living in harmony with nature before it's too late.

A. Goldstein is an ecoanarchist author, conservationist, and organic permaculturist passionate about indigenous rights. You can read more of his work at his website ToolsofControl.com



A STEP BACK

the big picture of the far right victory in Brazil and why progressives everywhere should pay attention

By Victor Strazzeri São Paulo, Brazil

The election of former army captain Jair Bolsonaro to the presidency of Brazil with 55% of the vote is a watershed moment for politics in Latin America with ramifications that extend far beyond it. What is at stake in the right-winger's victory is what political formulas will prove successful in the post-2008 world and whether any horizon of liberation will be left standing if the increasing convergence of far-right politics and the radicalized neoliberal agenda favored by the capitalist classes grows more widely into a full symbiosis, as it did in the Brazilian case.

Political life since the 2008 global economic crisis and the 'great recession' has played out in very peculiar circumstances, as they have prevailed for a full decade now and risk being normalized. This period has had its share of tragedies and the balance sheet has been overwhelmingly tilted towards the right. It has also raised prospects of hope and profound change that, despite being in short supply lately, must come to bear on the analysis of any major political shift as is the case of last year's Brazilian election.

The narrative of our times rings familiar by now. The system formerly known as 'the end of history' — i.e. the unfettered neoliberal

progressive alternatives to it can be built.

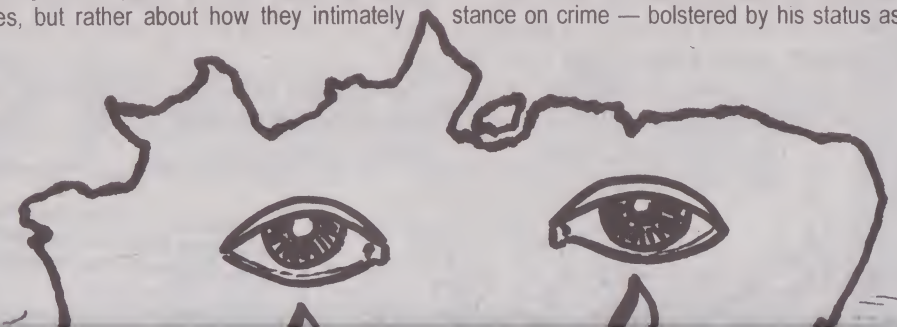
Until recently, Latin America represented a consistent glimmer of hope that another way of doing politics was indeed possible. That its progressive governments were riddled with contradictions, perhaps nowhere more than in Brazil, is something I will return to below. With Bolsonaro, however, the region decisively followed suit in the broader trend that has seen progressive alternatives crushed and bigoted politics tolerated as long as neoliberal orthodoxy remains in place. That, after a quarter-century of struggle for social justice, the region is again the stage for a right-wing experiment is highly significant. Seen from below, globalization is not about working people in different countries taking each other's jobs or 'pushing down each other's wages, but rather about how they intimately

losers outside the elites. The successful forging of a 'bottom-up' identification between the country's struggling middle-classes and its ruling elites was perhaps Bolsonaro's greatest feat.

The key to this was hypocritically blaming the economic crisis the country has faced in the last few years on the corruption scandals of the Workers' Party administration, on the one hand, and on 'excessive state intervention', on the other. This paved the way for a return to an agenda of neoliberal reform and privatizations embodied in Bolsonaro's Chicago-trained Minister of the Economy, Paulo Guedes. While other candidates offered a similar return to neoliberal orthodoxy, Bolsonaro was the only one capable of garnering mass support through a hard-line stance on crime — bolstered by his status as

watershed for politics in the region and the US-led efforts to prevent the Cuban Revolution from igniting a turn towards socialism in its 'backyard'. It is no coincidence that Bolsonaro is a product of the civil and military regime that ruled Brazil until 1984 and which he refuses to call a dictatorship. During the campaign, Bolsonaro has in fact gone on record claiming he wanted to restore the country to what it was 'forty or fifty years ago'. In 1968 the Brazilian dictatorship suspended all remaining civil and political freedoms and stepped up the bloody repression of the opposition and insurgents. He has also repeatedly paid homage to one of the dictatorship's most notorious torturers. Bolsonaro's victory, much like the coup in 1964, represents not only a major political shift in the region, but another far-reaching Latin American experiment.

Will democracy survive the experiment or simply be hollowed out? The latter process has, of course, already been underway in Brazil since 2016. Bolsonaro would probably not have been elected were it not for a parliamentary coup against Dilma Rousseff of the Workers' Party that year and the subsequent prosecution of ex-president Lula by Judge Sérgio Moro, whose anti-corruption



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Political life since the 2008 global economic crisis and the 'great recession' has played out in very peculiar circumstances, as they have prevailed for a full decade now and risk being normalized. This period has had its share of tragedies and the balance sheet has been overwhelmingly tilted towards the right. It has also raised prospects of hope and profound change that, despite being in short supply lately, must come to bear on the analysis of any major political shift as is the case of last year's Brazilian election.

The narrative of our times rings familiar by now. The system formerly known as 'the end of history', i.e., the unfettered, neoliberal variant of global capitalism, experienced a catastrophic crisis at its very core and the result has not only been the continued dominance of the economic doctrine and deregulating free-market policies responsible for the crisis, but an even more vicious cycle of attacks on workers' rights in the aftermath of government bailouts of the financial system. The decision to turn 'there is no alternative' from slogan to policy in the post-2008 world has since spurred a global resurgence of bigotry in all its forms, from xenophobic nationalism and white-supremacism to overt racism and misogyny. Bolsonaro is the latest embodiment of this new global state of affairs, but far-right victories have not been the only hallmark of political life in the last decade.

After the signal for global revolt was given by Tunisia in late 2010, countless explosions of mass unrest have presented a challenge,

followed suit in the broader trend that has seen progressive alternatives crushed and bigoted politics tolerated as long as neoliberal orthodoxy remains in place. That, after a quarter-century of struggle for social justice, the region is again the stage for a right-wing experiment is highly significant. Seen from below, globalization is not about working people in different countries taking each other's jobs or 'pushing down each other's wages, but rather about how they intimately

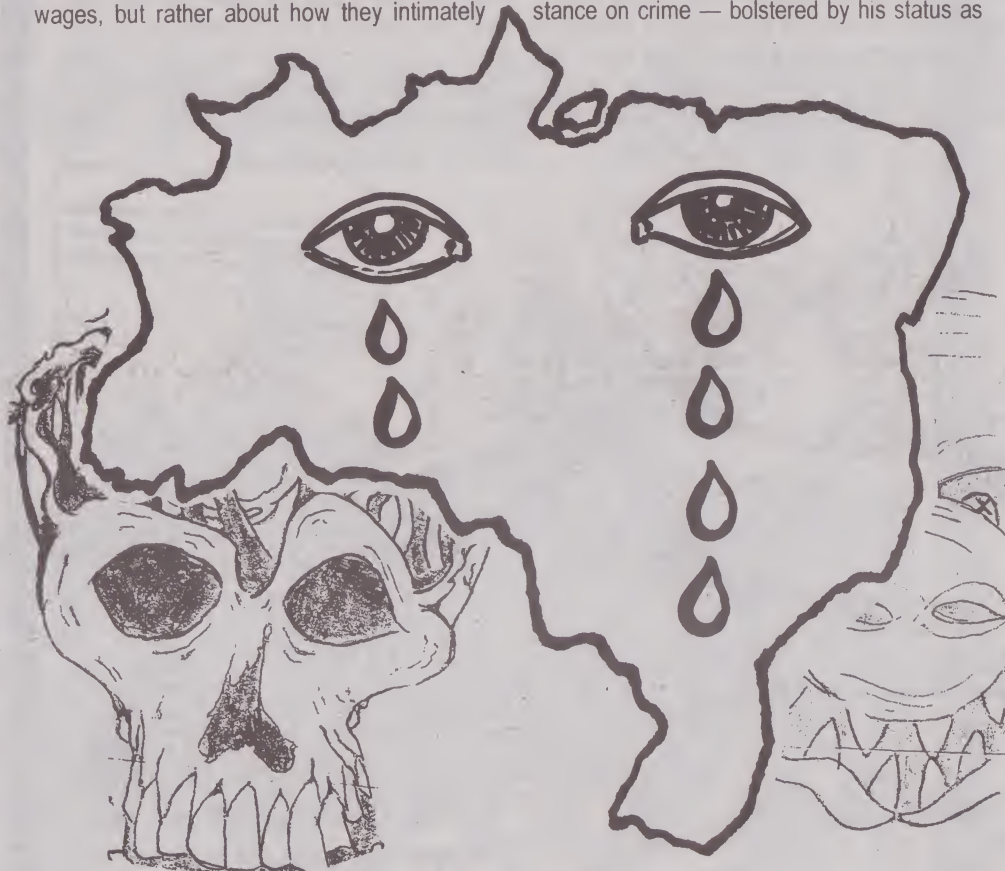
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The more fundamental question remains, however, why the most moderate of the 'Pink Wave' governments, which never fully broke with neoliberalism and refrained from implementing any structural reforms that could address the country's major social inequalities was precisely the one to end in a 'soft coup' and be succeeded by a far-right politician. In this respect there are close parallels to the fate of the Obama presidency. Lula's election was, for Brazil, just as momentous as Obama's. A former union-leader with roots in the country's impoverished Northeastern region was swept into office with tremendous popular support in 2002.

Yet, the expectations of profound change that his election raised were never truly met; the government's desire to reassure foreign investors and local elites never allowed more than timid redistributive measures. These were, nevertheless, already enough to draw fierce opposition from the oligarchy and the media under its control. Lula will be remembered by the policy shift that marked the end of his first term in office, soon after an initial round of corruption scandals hit the Workers' Party and put his reelection at risk. The shift comprised a state-led investment



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From this standpoint, these defeats must be understood in their interconnections, commonalities and particular traits. What distinguishes the Bolsonaro government is, in this sense, the toxic mix it brought into office: libertarians, hard-line conservatives, evangelicals and direct representatives of large landowners, banks and powerful interests seeking a more thorough privatization of the health and education sectors. Migration played next to no role in the elections, showing that the far-right can come to power without necessarily leveraging the

a former army captain — and the promotion of conservative values in line with a growing evangelical segment of voters.

Bolsonaro's victory, built on a combination of nostalgia for the times of the military dictatorship and radical free-market agenda, is highly symbolic considering the peculiar role Latin America has played in the neoliberal epoch. The region is both the seat of the very first neoliberal experiment under the auspices of the Chilean dictatorship in the mid-1970s, but also where the first cycle of sustained mass opposition to widespread privatization

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from below to the neoliberal status quo the world over and Brazil was no exception. Whether they were movements for democracy and social justice in countries long ruled by authoritarian regimes such as Egypt, the square occupations they inspired or a resurgent women's movement, the crisis years have seen constant eruptions from a mass reservoir of popular unrest. In fact, the possibilities raised by these revolts are the key to understand both the aggressive right-wing resurgence that has now scored a major victory in Latin America, as well as how



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The same was true for Brazil, but Bolsonaro's camp had to build a broader basis of support to win the popular vote. In a country ranking among the world's worst in the concentration of income, wealth and land-ownership this demanded convincing the middle classes and even better-off segments of the working population that social justice — whether it translates to addressing racial, gender or class inequalities — generates

a former army captain — and the promotion of conservative values in line with a growing evangelical segment of voters.

Bolsonaro's victory, built on a combination of nostalgia for the times of the military dictatorship and radical free-market agenda, is highly symbolic considering the peculiar role Latin America has played in the neoliberal epoch. The region is both the seat of the very first neoliberal experiment under the auspices of the Chilean dictatorship in the mid-1970s, but also where the first cycle of sustained mass opposition to widespread privatization

this demanded convincing the middle classes that social justice — whether it translates to addressing racial, gender or class inequalities — generates losers outside the elites

and deregulation arose in the 1990s, leading to the election of a series of progressive governments in the following decade, the so-called 'Pink Wave'. Few of these center-left governments still stand, but Brazil is no doubt a central piece in the reversal of the political fate of the region.

Beyond its continental dimensions and place amongst the ten largest economies in the world, Brazil's political developments have always carried broader significance. The overthrow of progressive president João Goulart in 1964, while not the first CIA-backed military coup in Latin America, was a major

however, why the most moderate of the 'Pink Wave' governments, which never fully broke with neoliberalism and refrained from implementing any structural reforms that could address the country's major social inequalities was precisely the one to end in a 'soft coup' and be succeeded by a far-right politician. In this respect there are close parallels to the fate of the Obama presidency. Lula's election was, for Brazil, just as momentous as Obama's. A former union-leader with roots in the country's impoverished Northeastern region was swept into office with tremendous popular support in 2002.

Yet, the expectations of profound change that his election raised were never truly met; the government's desire to reassure foreign investors and local elites never allowed more than timid redistributive measures. These were, nevertheless, already enough to draw fierce opposition from the oligarchy and the media under its control. Lula will be remembered by the policy shift that marked the end of his first term in office, soon after an initial round of corruption scandals hit the Workers' Party and put his reelection at risk. The shift comprised a state-led investment

program, the massive expansion of credit and moderate rises to the minimum-wage which contributed to a cycle of growth — aided by the 'commodity boom' — between 2007 and 2012 and very high levels of government popularity.

Lula chose Dilma Rousseff as his successor, hoping the middle classes would identify with her image of a tough but efficient public administrator. Dilma Rousseff's election again combined a highly symbolic character — not only the first woman president, but a former guerrilla-fighter — with the refusal to

Continued on Page 17

THE ECOLOGY OF DECOLONIZATION

(Re)weaving Lands and Cultures

By Muck

Decolonization is means and end: to take on its labor is to trace the plait of us and our lands, following our becoming with our environments. Colonization unthreads our art into its image. In decolonizing, we must know from how we are woven how to (re)weave, how we create ecological arts through land and culture, how we live our stories and histories. To decolonize is to overcome our anxieties of alienation and authenticity, aid our peer decolonizers, and oust the colonizers from our lands and minds. To decolonize is to (re)form land-culture, our knowledges and heritages as they arise from our lands. While I use my own Filipino heritage as an example, we are to weave decolonized ecologies everywhere, from Unist'ot'en to L'eau est la vie and outwards.

The weave of ecology between land and culture encompasses entire bodies of knowledge ranging from botany and agriculture, to myth and history, to language, and results from generations of intimation with our lands. Some of my culture's discrete artifacts hint at the connection. Filipino adobo, meat marin-

capitalism, colonialism, and their bodies and infrastructure, but also the mental ousting of colonialism. Without colonizers' discipline, without pipelines and "explorers" on our lands, we are free to move around in our own spaces, explore ourselves and our surroundings, the physical framework of our cultures. The Wet'suwet'en and Lakota wars against TransCanada and the State are two examples of the importance of the physical fight. But we have to allow ourselves the mental freedom to explore and build, an equally daunting, if not more insidious, task.

Our positive project of mental decolonization begins with history. First we look to our roots and understand the relationship with land that produced knowledges like cuisines and languages from land. This involves (re)constructing land knowledges and setting up the conditions of their application via land (re)claiming, dependency, and ecological immediacy. Reviving pre-colonial history is not decolonization ecology's goal – in studying history we study ways of moving forward by building on our heritage. We can choose to integrate the languages and ways of knowing our ancestors spoke alongside the ways of knowing we employ now. We can build knowledges of our lands as they exist today. We

expelling Energy Transfer Partners from gulf Louisiana where the pipeline will pollute the waters of both poor black folk, settlers, and the United Houma Nation. It's hard to argue against the anticolonial character of such an action, but what relationship with land should we as non-colonizing settlers of indigenous lands choose to foster? What are we to do?

We create decolonized spaces for the colonized. We take back land bases from our colonizers and free them for the indigenous folk of those lands, create refuges for those escaping colonialism in their home lands (or elsewhere). We fight not only against the pipelines on the Pacific Coast, the Gulf, the Plains, Appalachia, but also against walls, police, and industrialization. Such a relationship is an overtly political-analytical ideology of land, creating a new type of culture that's anticolonial but also a product of a non-indigenous relationship with land. We are to be stewards (but not saviors) to the peoples and lands we settle upon, we are allowed to build our own knowledges of a land (we are allowed to feel seasons, for example) but the land will not be ours.

Why take on decolonization? Spectators try rationalizing anticolonialism with theory about



Extinction Rebellion was formed in the UK in late 2018 and has already been involved in numerous disruptive direct action protests — thousands of people blockading the 5 main bridges over the River Thames in London, gluing themselves to the gates of Downing Street, blocking major roads with 'swarming' roadblocks (repeated 7 minute roadblocks) and even a sit-in at the UK headquarters of Greenpeace. They are spreading around the world.

Accepting that climate change threatens humans as well as other species with extinction, they aim to raise the stakes of government inaction and they have issued 3 demands: "1. That the Government must tell the truth about how deadly our situation is, it must reverse all policies not in alignment with that position and must work alongside the media to communicate the urgency for change including what individuals, communities and businesses need to do. 2. The Government must enact legally-binding policies to reduce carbon emissions in the UK to net zero by 2025 and take further action to remove the

Def. of Settler - a newcomer who takes advantage of what a place has to offer without regard to the local inhabitants

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ad and boiled in soy sauce, vinegar, peppercorns, and garlic, is theorized to have come from the ingredients' widespread occurrence through the Philippine Islands, and because its acidity ensures safe storage at high ambient temperatures and humidity. The etymology of the Filipino dance form tinikling suggests imitation of the tikling bird in the dancers' skips over bamboo sticks.

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change with our lands and times. What about settlers like me, brought to or born in lands we settle upon? What relationship do we have with land, removed from our roots? We consider the very deconstruction, though not the elimination, of the notion of roots. Imbued in the latter is the concept of authenticity, an idealized past or origin invoked to measure our "purity" relative to the effects under colonialism. Anticolonial theorists like Frantz Fanon or Ngũgĩ wa Thiong'o have sug-

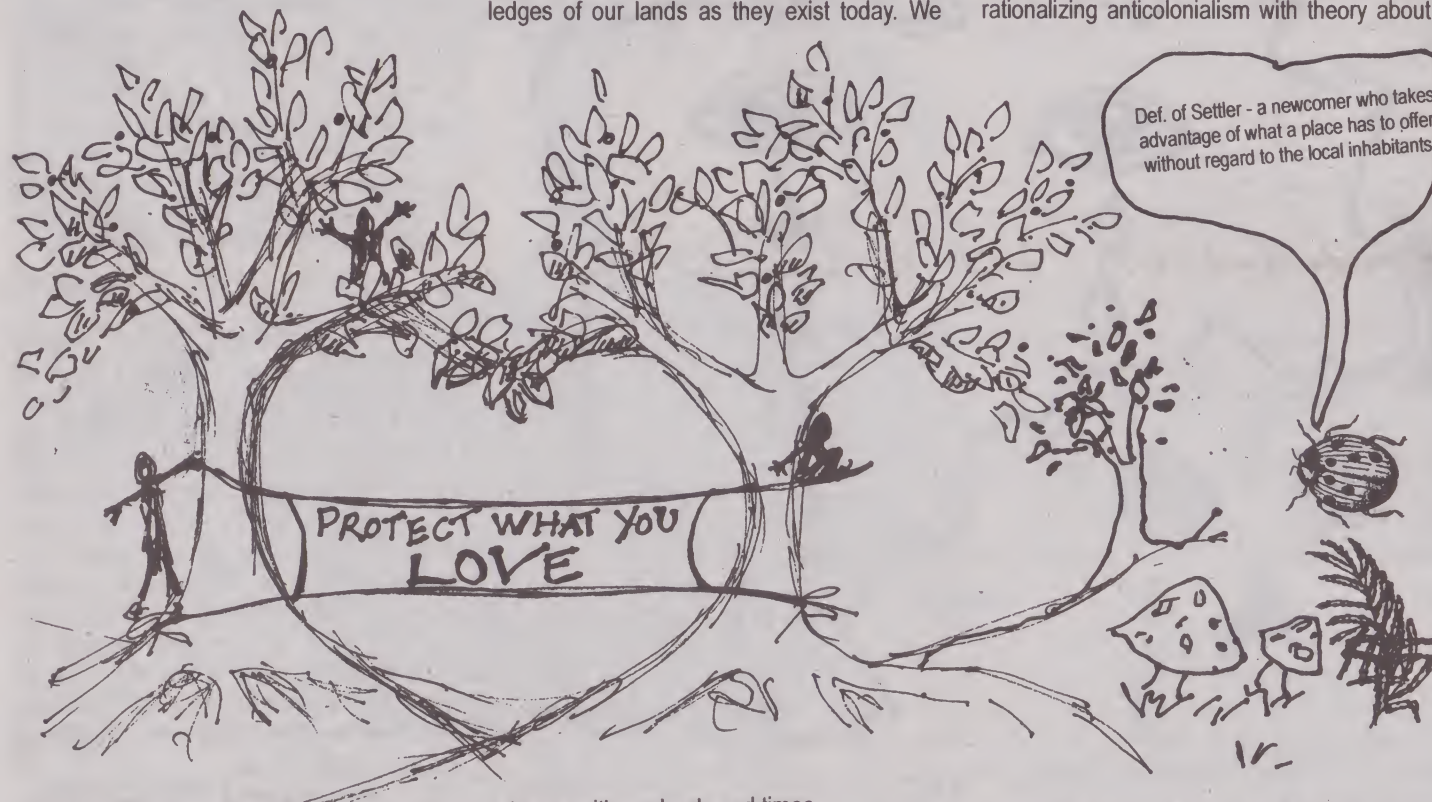
cultural diversity. This understanding is hierarchical: such progressivist discourse subjects us to the Western gaze of cultural preservation, like a bird redesignated as threatened instead of endangered. I would say that one would have to understand decolonization as if an insider, but there's no hope for that project. I write for decolonizers to uphold their unique knowledges of their own anticolonial struggles, their relationships with their lands, to talk not as if to others about their culture, but to talk in

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ARE THINGS REALLY THAT BAD?

Yes. We are facing an unprecedented global emergency, the planet is in crisis and we are in the midst of a mass extinction bigger and faster than the one that killed the dinosaurs. Scientists believe we have entered a period of abrupt climate breakdown. The Earth's atmosphere is already over 1°C warmer than pre-industrial levels and the

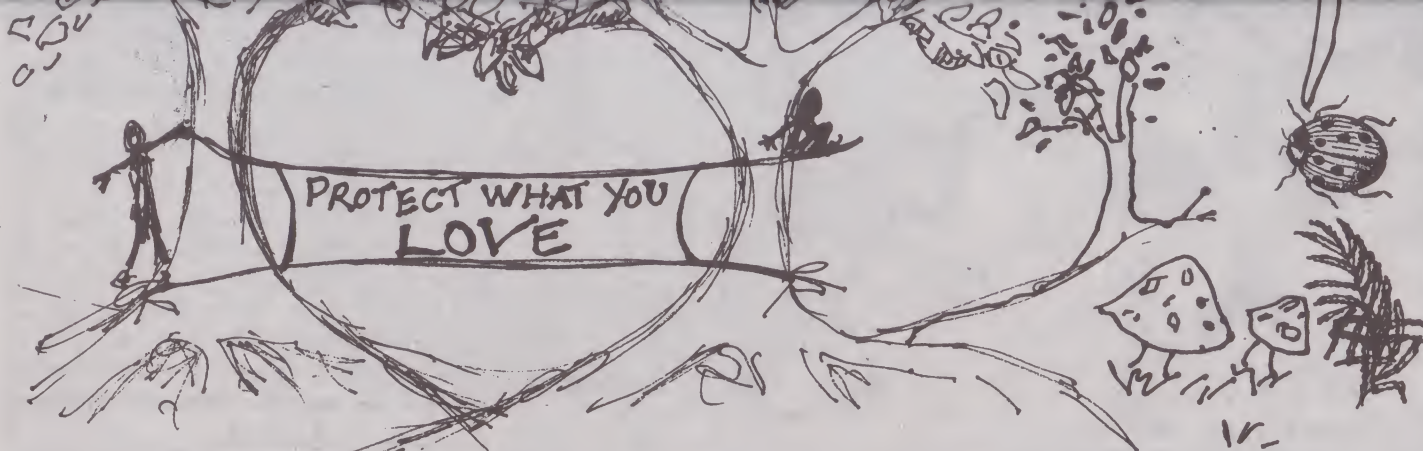


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The knowledges, traditions, and methodologies we form surrounding our lands are disrupted by colonization, replaced with an industrialized, commodified abstraction of land. How so? In my culture's history, colonization has changed the names of our foods, our lineages, and our lands, pushing peoples together under an imagined "Philippine" identity. Colonizers have committed genocide of peoples and lands, leaving behind landscapes of coconut palms and concrete. Colonizers engender internal strife that forces us to leave behind our homes for their empires, whether foreign or on our soil. Colonization has tied us to the market, an abstraction both land-ful and placeless, everywhere and nowhere but in empire. Colonization births us in foreign lands and paradigms, neutering our own diverse knowledges. This is the colonization ecology that controls our lands, movements, and thoughts.

What is the ecology of decolonization? It involves (re)formation of our relationship with land, implicates both the physical ousting of

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I reject authenticity as a tool used by oppressors to invalidate our histories and integrate us further into our colonizers' culture. I reject the idea of returning to roots because there is no going back, only going forward. Just as I've said above, we choose our futures. Using willows or using aspirin, speaking English or speaking Lushootseed, living in the United States or the Philippines, what's key in mental decolonization is understanding and employing the same processes that accorded our ancestors their knowledge, deciding our own directions, redeveloping agencies colonizers have deaccorded us.

But how do we build an anticolonial relationship upon settled lands? I've settled stolen Seminole and Coast Salish lands, lands that despite my high affinities, I will not call home. Yet my ancestors' homelands are foreign to me. L'eau est la vie has similar circumstances,

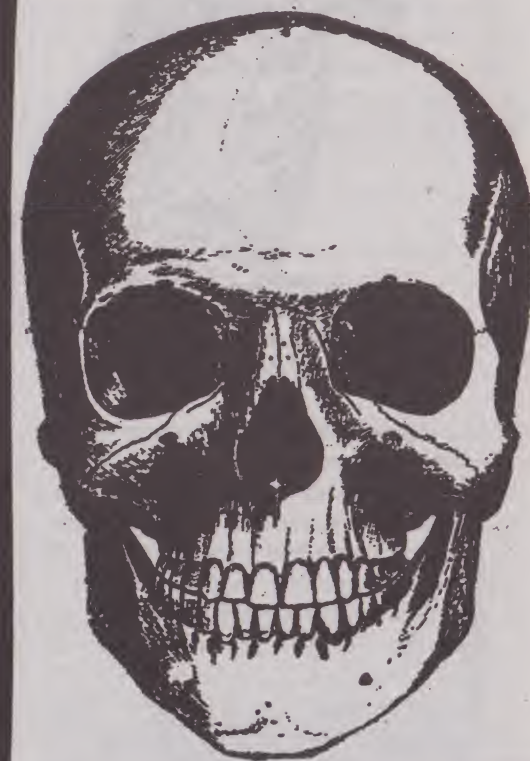
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Do we have an end in discussing a decolonization ecology? Our own (re)formation. Ousting the colonizers and their constructed worlds begets us the unbridled energy of agency and self-determination; it allows us imagination, new states-of-being to explore, and the foreground of our land bases. The land relationship coevolves with these decolonized realities. We can develop and explore our knowledges and methods of the land outside of exploitative industrial language. We can relate with our fellow decolonizers and share our cultures and becomings in the anticolonial war. We can know our give-and-takes with our lands, the more we depend on what we can see and live. We are no less of peoples now than we were or will be — our potentials, however, will be fully realized in a decolonized ecology.

planet's worth of resources per year. By necessity these demands require initiatives and mobilization of similar size and scope to those enacted in times of war. We do not however, trust our Government to make the bold, swift and long-term changes necessary to achieve this and we do not intend to hand further power to our politicians. Instead we demand a Citizens' Assembly to oversee the changes, as we rise from the wreckage, creating a democracy fit for purpose." It would be great to interview them, but instead here's answers to questions they asked themselves in the FAQ on their website.

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NOT an INTERVIEW WITH



chance of staying below the 2°C limit set in the Paris Agreement is tiny. Projections show we are on course for 3 degrees of warming and probably much higher.

We and our children will face unimaginable horrors as a result of floods, wildfires, extreme weather, crop failures and the inevitable breakdown of society when the pressures are so great. We are unprepared for the danger our future holds.

The time for denial is over – we know the truth about climate change. It is time to act.

WHY DO YOU THINK YOU COULD SUCCEED?

There is no guarantee of anything. World leaders have failed to adequately confront the existential threats posed by climate and ecological breakdown, let alone the causes of

challenge, we remain unattached to outcomes. Meaning that although we hope we can save something of Life on Earth, we are motivated by action being the right thing to do, rather than taking action because we think it will work.

People are now waking up to the enormity of the crisis that we face. ... People are not stupid. They are aware that these disasters are escalating in severity and frequency and that increasingly they are approaching our own shores, with thousands dying in the recent heatwave across Southern Europe. And they are rightly angry that our Government's response to this is to approve ever more catastrophic projects to exploit ever less conventional sources of fossil fuels, such as fracking, causing earthquakes in

dire our trajectory is (the extreme being that human extinction is a very real possibility). In the face of this we accept that we inevitably cause inconvenience to people. We sincerely apologise to them. We are firmly and collectively of the view that, given the dismal failure of world leaders to date, disruption is now necessary to get anything like commensurate change. If there was a better, less disruptive way of doing this we would do that instead! Many of us have faced arrest, fines, convictions for our actions; some of us have been on hunger strike and gone to jail. So we are willing to take the consequences of our actions and to make personal sacrifices in order to do them. Business as usual is simply no longer a viable option.

from previous movements and groups that consensus can really clog things up and drain energy so we wanted to try a different model to empower participation. Strategic decisions are made by the coordination team, those who are putting in the most time to make this thing happen. That said we are currently investigating ways to improve this.

DON'T YOU REALISE THAT IF PEOPLE GET ARRESTED WHO ARE BLACK THEY WILL GET FAR WORSE TREATMENT? AND AREN'T YOU TOO NICE ABOUT THE POLICE?

Yes, we are aware of the structural racism in our policing and legal system. We give people information about arrest and those of us who are white have acknowledged our privilege, in the likelihood that we will be treated differently / better than our colleagues of colour. People can take a variety of roles. We think it's important for white people to use their privilege. People of colour (PoC) have been more at risk for generations in defence of the environment and their lands, both here in the UK and around the world. It is time for white people to take this risk too so that PoCs, who are threatened by structural racism, don't have to. The ecological crisis affects people of colour more than it does white people currently. Environmental activists of colour in other countries have been killed for defending



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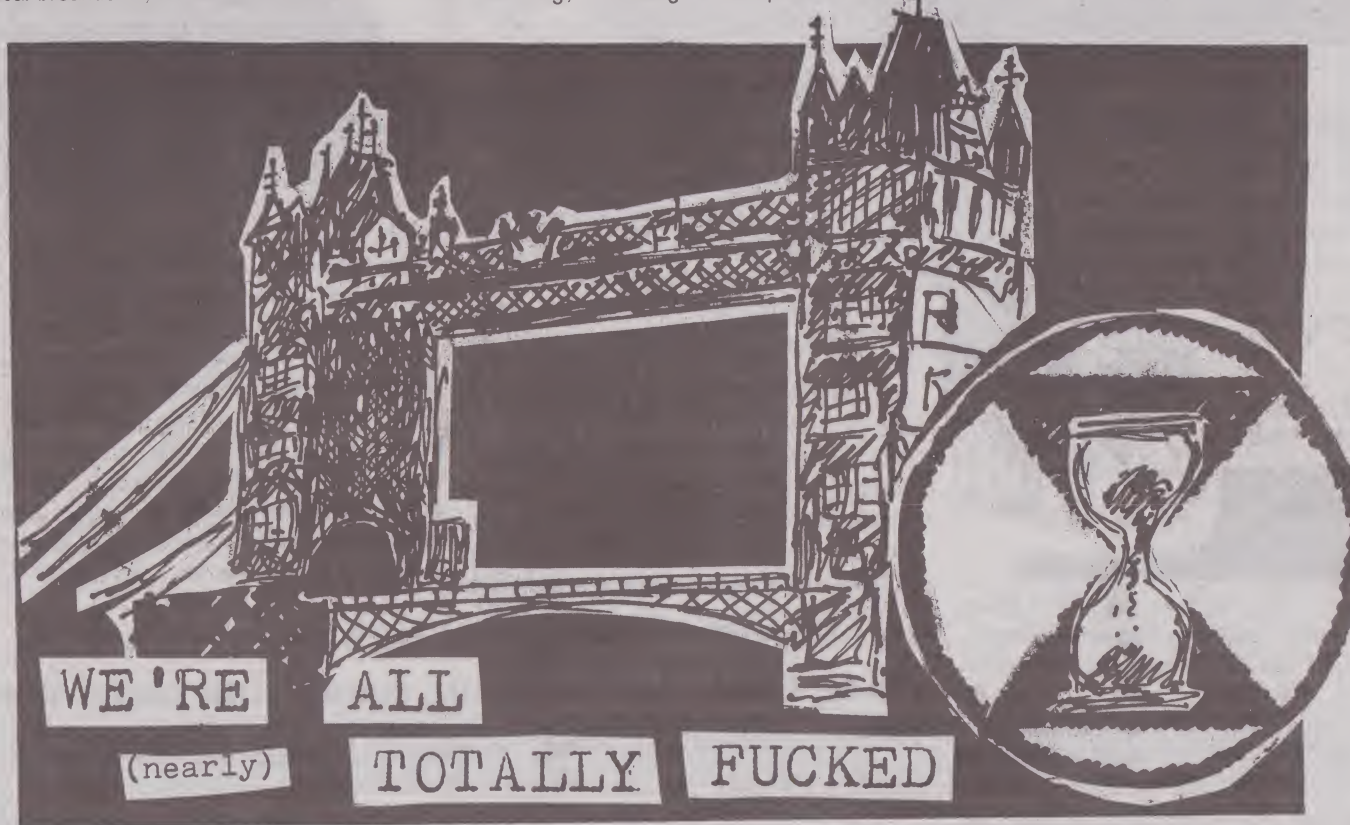
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AREN'T YOU ALIENATING A LOT OF THE PEOPLE THAT YOU SHOULD BE WORKING WITH?

Yes, we may be. There is far less awareness than we need in the public around just how bad a situation we are in, though there are signs that this is finally and rapidly improving. This goes to the very heart of the problem. And so, yes, people who do not



the crises. Polite lobbying, marching, voting, consumer- and shareholder-activism, have all failed. We are now on the brink. If asking the establishment nicely doesn't get them to act, then the only option left is civil disobedience, to disrupt the ordinary working of things, so that decision makers HAVE to take notice.

As Frederick Douglas put it, 'Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue 'til they are resisted with either words or blows, or both.'

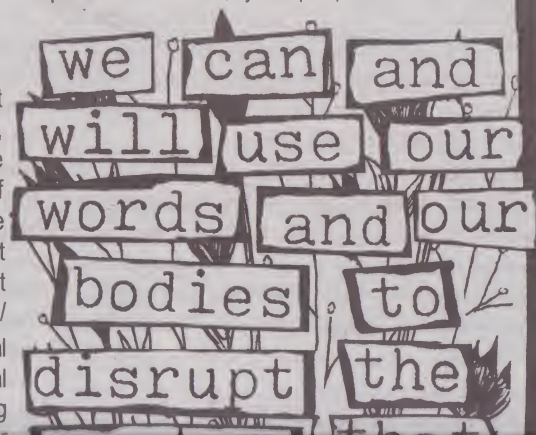
We are strictly and avowedly non-violent.

Lancashire in grim portent of the much larger scale calamities to come. They demand a brighter future, in which we and our children are free to live in a world where we are in harmony with the rest of the living world around us, and not in conflict with it. There is a growing will to be rid of the corrupt power structures leading us ever deeper into the abyss and to forge the beautiful future that we all wish for our children and their children's



AREN'T YOU JUST GOING TO GET A LOT OF INEXPERIENCED PEOPLE ARRESTED, IN PRISON, AND WITH CRIMINAL RECORDS, SO THAT YOU HIT THE HEADLINES?

No, everybody taking part in non-violent civil disobedience in defense of the planet, whether experienced or not, understands the risks they are taking and the reasons why, of their own free and informed will, they are choosing to take them. We understand that this is an important element of movement building and disrupting everyday life / perceived normal reality, to create a national conversation on the climate and ecological crisis. As George Monbiot put it in his inspiring





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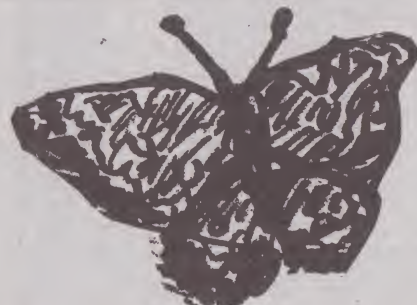
We are strictly and avowedly non-violent. But we can and will use our words and our bodies to disrupt the system that threatens us all.

That said, our aim was to always test out tactics, reflect on what works and then repurpose and adapt as circumstances change. Our goal has always been to build a mass movement. We have undertaken research and training to understand how things change. We are training coordinators on how to mass mobilise.

We know the task ahead is daunting and the likelihood of success may seem slim, but the stakes are so high, the risks of continuing down the ruinous path we are on so dire, with all Life hanging in the balance, that doing nothing, even doing only what we've done before, is unthinkable.

Ultimately, we are doing this because it is the right thing to do. Given the scale of the

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children. The time is ripe, right now, and we are confident that this is the beginning of the movement which will finally turn the tide.

YOUR CAMPAIGN SEEMS TO FOCUS ON MASS DISRUPTION. ARE YOU NOT SCARED ABOUT WHAT DAMAGE YOU MIGHT DO TO PEOPLE'S LIVES?

We have partially shut down Heathrow Airport on two occasions and carried out many road blocks. We are always concerned about causing inconvenience to people and it doesn't feel good when you learn someone missed an important gathering like a funeral or a hospital appointment. We are doing it as we believe we have to look at the bigger picture of how many people are dying today and how

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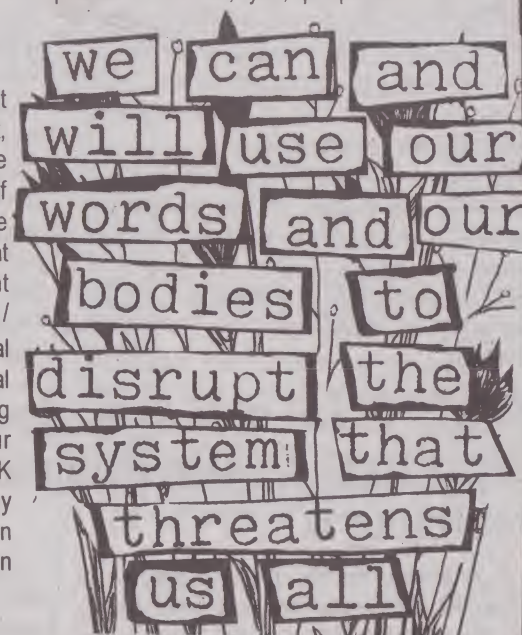
IS YOUR ORGANISATION HORIZONTAL? WHY NOT?

We are a decentralised organisation – anyone can do things in the name of Rising Up! / Extinction Rebellion if they agree with and adhere to our principles and values [ed: a 10-point list is on their website] – people don't need anyone's permission on that basis. We use holacracy as a decision making tool – people are empowered to get on with jobs without everyone agreeing on outputs. Good holacracy includes taking advice and feedback from at least two people and being responsible for outcomes. We have learned

naive about what the police have done to activists and communities in the UK. Activists have been subjected to lies, assault, the spy cop trauma and worse.

AREN'T YOU ALIENATING A LOT OF THE PEOPLE THAT YOU SHOULD BE WORKING WITH?

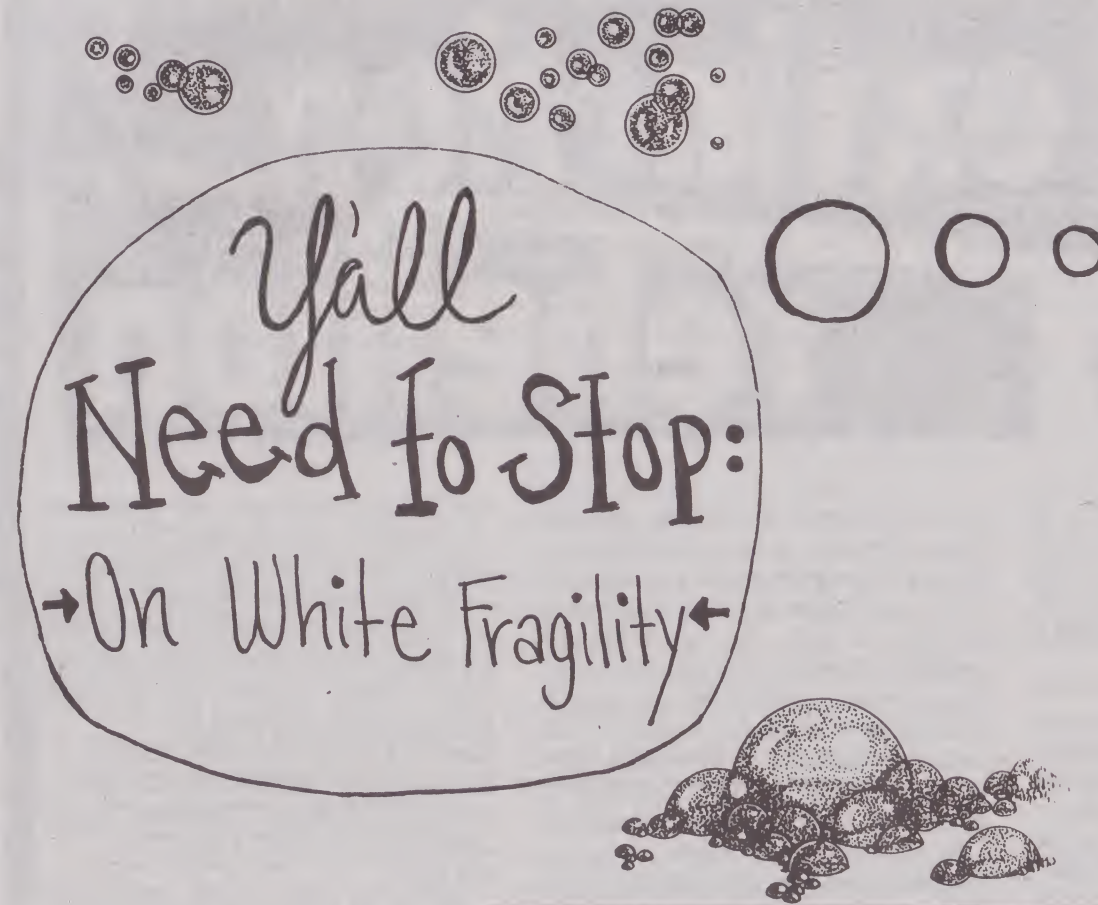
Yes, we may be. There is far less awareness than we need in the public around just how bad a situation we are in, though there are signs that this is finally and rapidly improving. This goes to the very heart of the problem. And so, yes, people who do not



understand, or who through denial reject the gravity of the situation being laid out by scientists, may find it easy to disagree with the actions and find us alienating.

The aim is not to alienate people, of course. The aim is to make these most critical and urgent issues of our time finally unignorable to decision makers. If they want less disruption, they must act.

Yes, this is an uncompromising stance to adopt, we accept that. We do because we have clear sight of the utterly uncompromising nature of the situation we are in.

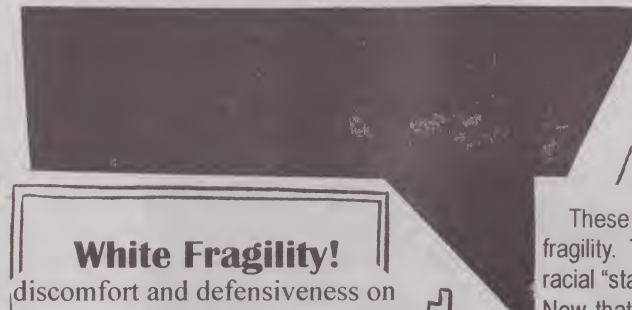


by Michael Caro, 17 y/o

Let's talk about some whiteys.

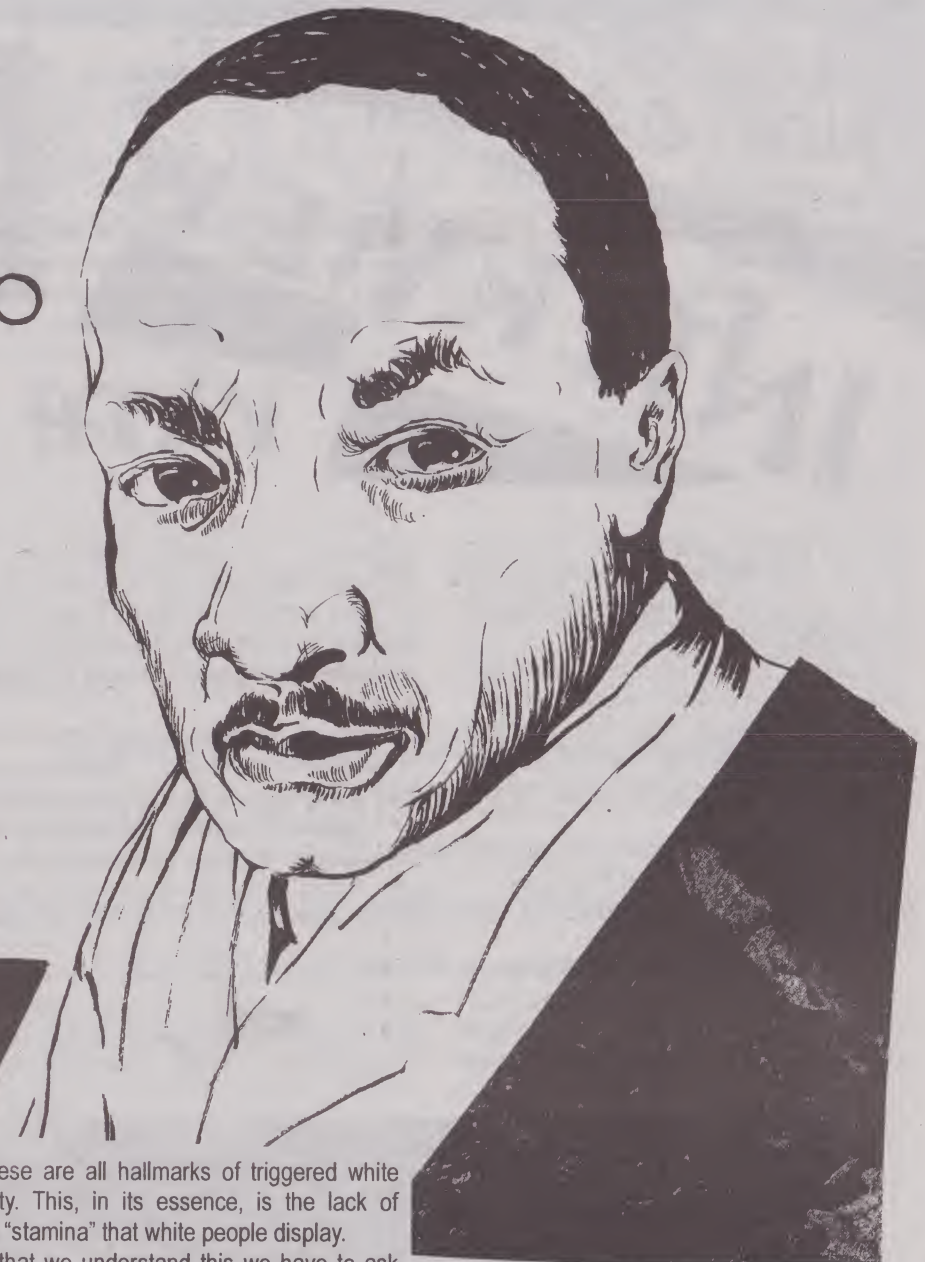
That's all it takes for white people to be made a little uncomfortable. Even if you (a white person) aren't made angry by the statement, you're probably "taken aback" or "struck" by those words. Because of that fact I am going to be saying "whitey" for the rest of this essay.

Now you might ask, "hey why you calling me whitey?" Because it challenges your incessant and irritating individuality. In America every white person is special (unless you're poor, which makes you "white trash"). If you're a whitey you very rarely have to consider the implications of your skin color in any situation. The result is that whiteys don't



White Fragility!

discomfort and defensiveness on the part of a white person when confronted by info about racial inequality and injustice



These are all hallmarks of triggered white fragility. This, in its essence, is the lack of racial "stamina" that white people display.

Now that we understand this we have to ask the question, "Why is it bad?" The main effect of white fragility is that it allows white people to keep themselves segregated from the perspectives of PoC. When a white person chooses to be play "devil's advocate" or chooses to be silent and disengaged, they

We as a society need to redefine the word racism. As society becomes more integrated, racism becomes more nuanced in how it shows itself (among progressive whiteys). Not actively calling people racial slurs doesn't get you a medal. We live in a society that is steeped in white supremacy, colorism, and

by Michael Caro, 17 y/o

Let's talk about some whiteys.

That's all it takes for white people to be made a little uncomfortable. Even if you (a white person) aren't made angry by the statement, you're probably "taken aback" or "struck" by those words. Because of that fact I am going to be saying "whitey" for the rest of this essay.

Now you might ask, "hey why you calling me whitey?" Because it challenges your incessant and irritating individuality. In America every white person is special (unless you're poor, which makes you "white trash"). If you're a whitey you very rarely have to consider the implications of your skin color in any situation. The result is that whiteys don't think of themselves as white people but rather as not not-white.

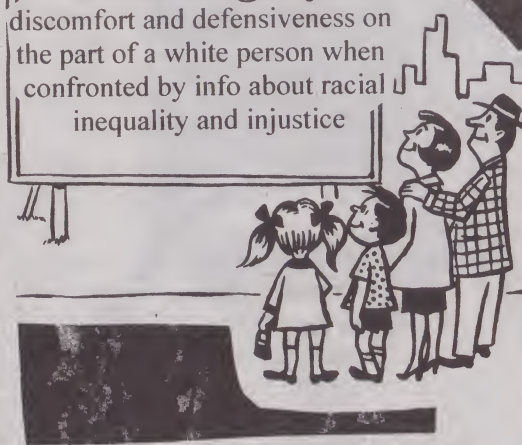
Growing up half whitey on the front line of gentrification has been an experience. West Berkeley is one of the few true American "melting pots" I've actually seen. You can walk down Allston Way and see projects on one block and suburban houses on the next. I grew up not being exposed to many whiteys while also at the same time passing as white. The only concrete examples of white people besides what I saw on T.V. were my mom and police. I was treated as white without a white upbringing. Because of this, I observed weird instances of racial coding from a young age. I saw how people and police treated me as opposed to my dad, or how white people said racist shit with me and completely switched what they were saying in front of a black or latino person. The whole idea of the "woke white person" was kind of smashed with a hammer then shot with a glock.

When I read the book *White Fragility* by Robin DiAngelo it really gave me the vocabulary to express what I've seen happening and just called "white people shit." So I will proceed to share what this book explained and why it's worth reading, without using overly academic language.

Whiteys are able to control who is listened to

White Fragility!

discomfort and defensiveness on the part of a white person when confronted by info about racial inequality and injustice



white baby might not even see in their entire lifetime. Now if this were truly acknowledged, saying "we are all the same on the inside" wouldn't really be a problem, but usually saying "we are all the same on the inside" is a response to someone stating that the experience of non-whites and white people are different. This stems from the idea that whiteys' experience is the universal one. One cause of this delusion is that whiteys are the most portrayed group in popular media, which creates both physical and media segregation. When white people are not exposed to the perspectives of PoC in real life or in media they have no-reason to think that there is any other general experience besides the one they know. This creates cognitive dissonance when whiteys are suddenly presented with experiences and perspectives that contradict their own (having to worry about clothing color, hostility from police, etc...). That dissonance then results in the triggering of white fragility.

These are all hallmarks of triggered white fragility. This, in its essence, is the lack of racial "stamina" that white people display.

Now that we understand this we have to ask the question, "Why is it bad?" The main effect of white fragility is that it allows white people to keep themselves segregated from the perspectives of PoC. When a white person chooses to be play "devil's advocate" or chooses to be silent and disengaged, they don't have to really absorb what's being said and can instead choose to remain comfortable and segregated in their viewpoint without suffering any real consequences. But all actions have consequences and the people who end up having to deal with white fragility are PoC. When white people are allowed to

In our sort of "post civil rights era" America, being racist and/or doing something racist has been conflated with being a morally corrupt individual...

shut down or shut out the perspectives of PoC it reinforces the social dynamics of white domination. Whiteys are able to control who is listened to and what's a valid thing to say without even realizing it. The all too common shifting of a conversation about racism to one about how a whitey involved in that conversation is not racist, in itself is racist, whether it's intended to be or not.

Whether what you're doing is racist or not is like whether you are or are not being an asshole. You don't choose whether you're considered an asshole, just like how you don't choose whether you're being racist. Your actions are to be judged by others, but there is a key difference between calling out a general asshole and calling out someone for racism. In

We as a society need to redefine the word racism. As society becomes more integrated, racism becomes more nuanced in how it shows itself (among progressive whiteys). Not actively calling people racial slurs doesn't get you a medal. We live in a society that is steeped in white supremacy, colorism, and racism. Simply being "colorblind" (if that's even possible) isn't enough. It's on white people to not only allow change, but actively make change themselves, as whiteys have actively been trying to take the ability to make change from anyone who isn't white for

centuries. Racism is not just racial prejudice, it is not only the individual actions of the "bad white people"; racism is also the systematic, social, and economic oppression of non white people. Anyone can be racist regardless of race, but the racism that is built into every individual in America by centuries of oppression, media messaging, and violence will always benefit the white man (and woman).

Perhaps the only real thing people can do is to educate themselves and the people around them. If you try to present some of these ideas to some white people you know, you will probably be met with white fragility- that's just how these things tend to work out. People who stopped reading the first time I said

gentrification has been an experience. West Berkeley is one of the few true American "melting pots" I've actually seen. You can walk down Allston Way and see projects on one block and suburban houses on the next. I grew up not being exposed to many whiteys while also at the same time passing as white. The only concrete examples of white people besides what I saw on T.V. were my mom and police. I was treated as white without a white upbringing. Because of this, I observed weird instances of racial coding from a young age. I saw how people and police treated me as opposed to my dad, or how white people said racist shit with me and completely switched what they were saying in front of a black or latino person. The whole idea of the "woke white person" was kind of smashed with a hammer then shot with a glock. When I read the book *White Fragility* by Robin DiAngelo it really gave me the vocabulary to express what I've seen happening and just called "white people shit." So I will proceed to share what this book explained and why it's worth reading, without using overly academic language.

Whiteys are able to control who is listened to and what's a valid thing to say without even realizing it.

In American society, race is relative to whiteness. The term "Person of color" (PoC), derived from the term "colored," shows this dynamic. A person of color is a color in contrast to white, which implies that Euro-Americans are somehow aracial. So it makes sense that whiteys also tend to be avid supporters of the "we are all the same on the inside" phrase. While a good idea at face value, like most one sentence ideologies it doesn't really capture the nuance of the real world. Yes, we are all the same (despite what disproven "scientists" from the mid 1800's may say), but society doesn't treat us all the same. From the moment of birth, a black baby has a bunch of bullshit (and some of that bullshit comes even before birth) to deal with that a

white baby might not even see in their entire lifetime. Now if this were truly acknowledged, saying "we are all the same on the inside" wouldn't really be a problem, but usually saying "we are all the same on the inside" is a response to someone stating that the experience of non-whiteys and white people are different. This stems from the idea that whiteys' experience is the universal one. One cause of this delusion is that whiteys are the most portrayed group in popular media, which creates both physical and media segregation. When white people are not exposed to the perspectives of PoC in real life or in media they have no reason to think that there is any other general experience besides the one they know. This creates cognitive dissonance when whiteys are suddenly presented with experiences and perspectives that contradict their own (having to worry about clothing color, hostility from police, etc...). That dissonance then results in the triggering of white fragility.

In conversations about race (especially when a PoC is involved) white people generally display reactions of

- guilt (e.g. feeling "attacked" or "blamed" regardless of whether they are)
- anger
- fear (e.g. fearing being called racist and by extension a morally corrupt person)
- subversion (e.g. "we are all the same on the inside")
- "devil's advocacy"
- crying in order to subvert
- silence
- repeating the statement "I'm not racist" regardless of the subject
- leaving the situation altogether

suffering any real consequences. But all actions have consequences and the people who end up having to deal with white fragility are PoC. When white people are allowed to

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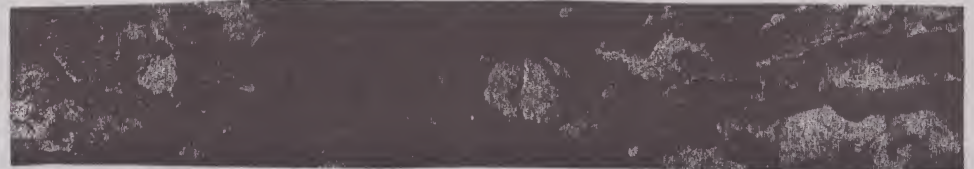
shut down or shut out the perspectives of PoC it reinforces the social dynamics of white domination. Whiteys are able to control who is listened to and what's a valid thing to say without even realizing it. The all too common shifting of a conversation about racism to one about how a whitey involved in that conversation is not racist, in itself is racist, whether it's intended to be or not.

Whether what you're doing is racist or not is like whether you are or are not being an asshole. You don't choose whether you're considered an asshole, just like how you don't choose whether you're being racist. Your actions are to be judged by others, but there is a key difference between calling out a general asshole and calling out someone for racism. In our sort of "post civil rights era" America, being and/or doing something racist has been conflated with being a morally corrupt individual (among "progressive" whiteys). So when you call out someone for racism, in their mind you are calling them an inherently bad person. With racism being such a serious accusation, if someone were to call out someone else and the their peers don't agree, the consequences for the person accusing are quite steep. When someone calls out racism it should generally be listened to rather than dismissed, as its impact was racist enough for them to put themselves under scrutiny.

centuries. Racism is not just racial prejudice, it is not only the individual actions of the "bad white people"; racism is also the systematic, social, and economic oppression of non white people. Anyone can be racist regardless of race, but the racism that is built into every individual in America by centuries of oppression, media messaging, and violence will always benefit the white man (and woman).

Perhaps the only real thing people can do is to educate themselves and the people around them. If you try to present some of these ideas to some white people you know, you will probably be met with white fragility- that's just how these things tend to work out. People who stopped reading the first time I said "whitey" will never get this message; and even if they had kept reading, they probably never would. But that's not who this piece is for. For change to happen in this country, white people need to be willing to not only create change within themselves but to spread change within

their own communities. White people need to be willing to call out racism when they see it. So next time your work buddy talks about having "jungle fever," tell him "hey bruh you should try to lay off that." While this might require that you put your ass on the chopping block, after centuries of making everyone else do the same, it might be time for your turn.



Taking our bodies back

by H. Sabet

Squiggling notes in my 2019 Slingshot Organizer, I notice that Tuesday, January 22nd is the 46th anniversary of the Roe v. Wade decision to legalize abortion in the US. Ironically enough, it is also a day that much of the US dreads its overturn. After Brett Kavanaugh's confirmation last fall, the Supreme Court has the fifth vote it needs to push the anti-abortion movement forward. Many states, especially in the south, have already started passing state constitutional amendments banning abortions if Roe v. Wade is overturned, and have wiped out abortion clinics and services to near extinction. Currently, there are six states with only 1 clinic and ten to twelve states with only 2 or 3 clinics. Many people seeking abortions are forced to travel out of state and wait several days to complete the procedure—a costly and arduous undertaking. Setting an exemplary tone for a hopeful future, New York legislators celebrated the 46th anniversary of RvW by passing the Reproductive Health Act. This bill essentially ensures full protections guaranteed under Roe, decriminalizes abortions in the state, and closes loopholes for abortions needed later in pregnancy.

Though 1 in 4 women in the US will have an abortion by the age of 45, family planning services in the US are shrinking for those who need it most. Regardless of one's sexual practices and/or procreative preferences, access to safe and affordable abortion care and contraceptives involves more than just reproductive freedom. As Robin Marty elucidates in her new book *Handbook for a Post-Roe America*¹, we need a reproductive justice framework that "goes far beyond just reproductive health and rights to highlight the

nurturing care? How can we work to create the political future we envision while bracing for the impact of now? What can we do to revive and strengthen ourselves and each other in new and creative ways?

Taking our bodies back into our brains

Contraception is a key predictor of whether a woman will have an abortion. Many women who get abortions have concerns with contraceptive methods, or do not think they can get pregnant (Guttmacher Institute²). The pressure for women to choose, afford, attain, and sustain contraception can be a massive and sometimes insurmountable burden. This

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Because of this disconnect and our society's penchant to avoid or vilify women's cycles/moon time—rather than revel in and support women's health and comfort—many people remain fuzzy on the specifics around menstruation, ovulation, and fertility. Let's take our bodies back through knowledge:

*An egg is usually released ONCE in each cycle. The egg lives 12-24 hours. This is ovulation!

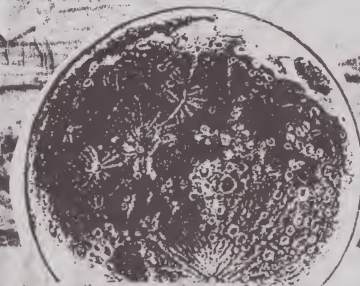
*Depending on your regularity (number of days between each cycle), ovulation usually occurs about 14 days before the start of your moon time/menstruation. Tracking basal temperature every morning, discharge, and

other symptoms can help determine the day of ovulation. There are also home ovulation tests available at many pharmacies.

*Sperm can live up to 5-6 days in the uterus, and can fertilize an egg during this time.

What does this mean?

A woman is fertile for as long as six days before ovulation, and two or three days after ovulation, a total of seven to eight days of fertility each month. (optionsforsexualhealth.org)



contraception—starting at \$8/pill.

*Donate money or miles to women seeking abortion services

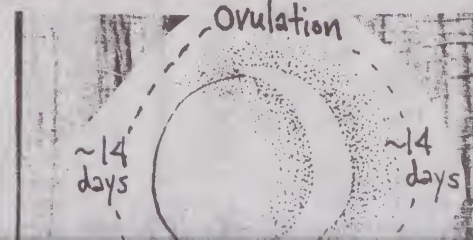
*Notice the moon! It's no coincidence that the length of our cycles (~28 days) syncs up with the waxing and waning of the moon. Studies show regularity increases when you became more attuned to the moon and its phases.

*Provide alternatives

Alternatives to Contraceptives

Though hormonal contraceptives are widely used, they are not the only option. If you don't want to take on the pretty huge responsibility, health risks, financial strain, and mental burden of birth control in the form of hormonal patches, pills, injections, alien probes inserted into your vagina, there are other options. There is the copper IUD, a nonhormonal alien probe-looking thing that can provide contraception for up to ten years, though this method can cause severe cramping and bleeding. There's also withdrawal and condoms, though not always dependable. Supplementing withdrawal or condoms with FAM, or Fertility Awareness Method, can increase dependability.

The Fertility Awareness Method is free and does not involve health risks. It can also connect you with your body in a way that may enhance your life in unexpected ways, and can deepen communication, cooperation, and responsibility between partners. FAM's effectiveness relies heavily on regularity of moon times, willingness and ability to track symptoms accurately, and the use of consistent supplementary birth control as needed. No one is perfect, which is why a backup supply of emergency contraceptive can be awesomely imperative. The book



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All options for prevention and termination of pregnancy should be available to all people. However, the reality of the moment is that even if you're lucky enough to access abortion care, abortions are not fun times. They can suck. Literally. They can be super costly, emotionally and physically draining, and painful. Biomedical understandings of abortions are still appallingly underdeveloped. How do we collectively safeguard autonomy while paving our own paths of optimal

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What can we do?

*The Slingshot Organizer has a dope af Mynstrual Calendar that helps you track your moon time/mynstrual cycle by recording the first day of each cycle. It gives an awesome visual that clearly shows the number of days between each cycle, the patterns and potential regularities/irregularities. The Slingshot app has one too!

*There are many apps that help track your cycle, predict ovulation, moon time, symptoms, mood, and some that allow your partner to track symptoms and events as well. Accuracy of apps relies greatly on user input.

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IMPORTANT TO NOTE: None of the birth control methods mentioned (except for condoms) protect you from STIs. This is a very real thing, so if you would like to avoid STIs, it is crucial that you talk with partners about their STI status and maybe even get tested together! Romantic!

Why does any of this matter to me?

Even if you feel that this information does not directly matter to you, exploring these ideas, advocating state legislature, and researching more can be a way to support the people around you, to embolden your partners, friends, comrades and community. What can you do to help?

¹Seven Stories Press, January 15, 2019

² a super rad, leading reproductive health/rights research and policy organization

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DO YOUR IT/SELF HUMANURE

by PSEF crew

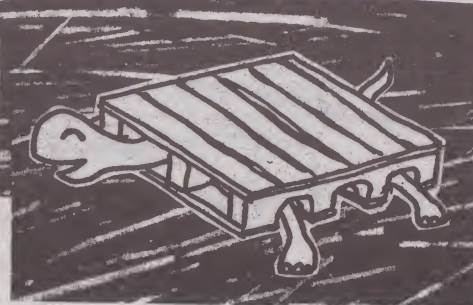
Humans are the only creatures who don't recycle their waste back into the local landscape that produces their food. And the practice of removing our waste from that nutrient cycle is relatively new for us. Many societies around the world never abandoned the practice of collecting and returning human waste to the local environment, the widespread use of "night soil" in Asia being the most obvious example. Much ado has been made about poor sanitation in urban areas before the advent of sewers and flush toilets. Thermophilic (hot) composting allows the safe recycling of human waste on a home scale without the risk of spreading pathogens and parasites.

In the developed world, most human waste is collected in sewage systems and pumped to waste treatment facilities. It is mixed with everything else that gets washed down a drain and often with the street runoff from urban storm drains. It is now rather unsuitable for composting and direct application to agriculture as it is full of toxins. Processing human waste in home scale, dispersed humanure systems is a great way to recover this valuable resource and complete the nutrient cycle.

We're often asked if hot composting is effective at breaking down and disabling pharmaceuticals in human waste. Scientists have yet to explore this as humanure is still totally taboo in the West. What is for certain is that sewage treatment does not adequately neutralize these chemicals, and they are already contaminating our water on a global scale with disastrous results. A good measure against these risks is maintaining an awareness of the medicines being consumed by household members who use the humanure toilet.

pooping out in the garden in an airy lean-to with a honeysuckle vine growing through it quickly made pooping indoors seem a rather barbaric practice

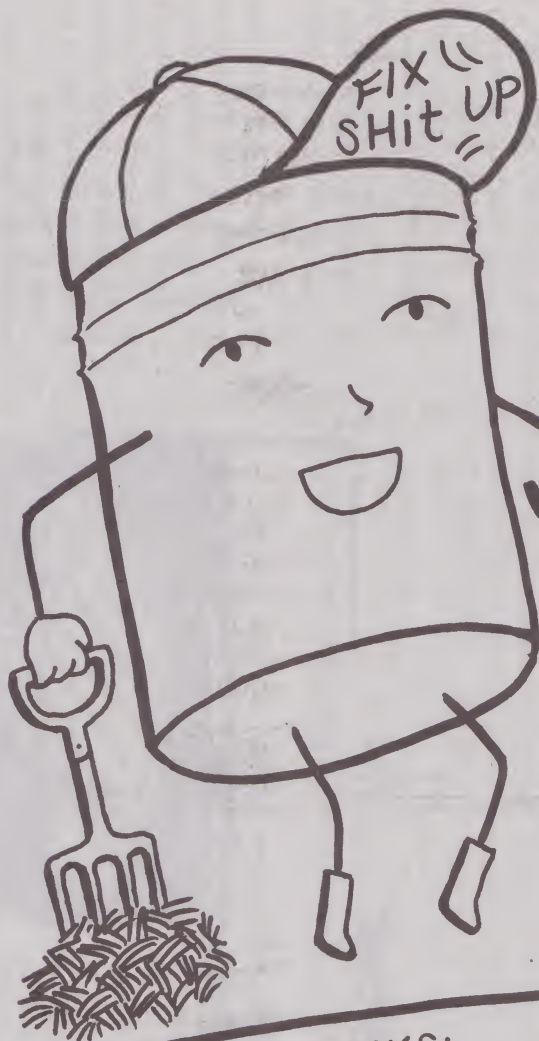
Building a humanure system is probably the easiest, least expensive "environmentally friendly" thing a person can do; all that is needed is 20 sq. ft of outdoor space. It saves you money, reduces water and energy usage, improves your immediate surroundings, and eliminates your contribution to a major global problem (dumping of treated and partially treated sewage into oceans and waterways).



Composting is a fascinating, educational process and will change your relationship to your poop. You can add an outdoor bathroom to your home with scrap materials, a bucket and a \$15 toilet seat! And digging out the finished compost at the end of the process is a revelation! It is sweet smelling, full of life energy and definitely better than any amendment you will ever find at the nursery or garden center. You will begin to shed your Westerner's dread of poop and an important piece of you will be brought back into reality -- we are part of these processes, not separate from them and they are magical! Poop is magical! So are thermophilic compost microorganisms!

When we first built our humanure system we were surprised at how the new toilet remained odor free and at how easy it all was to throw together. We were also surprised at how pooping out in the garden in an airy lean-to with a honeysuckle vine growing through it quickly made pooping indoors seem a rather barbaric practice. Free bathroom, an end to poop-phobia and killer vegetables? Fuck Yes!

SEE POSTER! →



DIY

by Isabel Fava Bean

HEY THERE!
MY NAME IS
BUCKET BOI &
I'M HERE TO SHARE
MY LOVE OF
COMPOSTING
POOP!

BY COMPOSTING
DIVERT
(NO FLUSH)
THE NUTRIENTS
RETURN

HERE'S HOW IT WORKS:

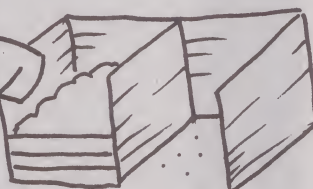


do your business

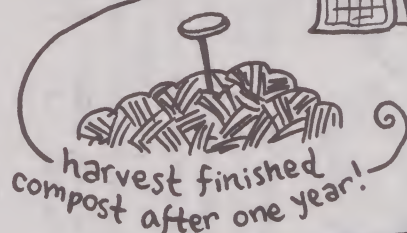
cover with
sawdust



empty full bucket
into compost bin



monitor
temperature

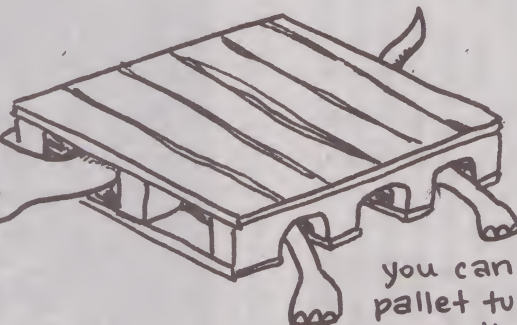


harvest finished
compost after one year!



I WANNA
INTRODUCE
YOU TO MY
DEAR FRIEND

PALLET
TURTLE!



you can usually find
pallet turtles discarded
all over the place,
waiting to be loved ♡

FIVE PALLET TURTLES MAKE A GREAT COMPOST BIN.



what's great about
pallet turtles is that
they make a great
sized bin for a
household of 2-6 people.

hello,

this h
snap-
seat
avail
ou

D.I.Y. HUMAN

by Isabel Fava Bean

HEY THERE!
MY NAME IS
BUCKET BOI &
I'M HERE TO SHARE
MY LOVE OF
COMPOSTING
POOP!

BY COMPOSTING OUR OWN POOP ON A B
DIVERT WASTE FROM OVERFLOWING SEWER
(NO FLUSH!); ENRICH OUR GARDEN SOIL WITH
THE NUTRIENT CYCLE BROKEN BY INDUST
RETURNING ORGANIC MATTER BACK TO

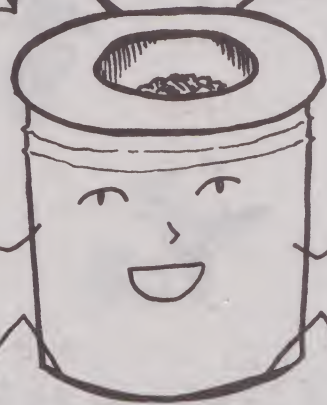
WHAT GOES
IN THE BUCKET?



Poop!

PEE: 

some pee is good,
but a lot will
make the bucket
soupy, so use
extra sawdust.



this handy plastic
snap-on toilet
seat lid is
available at
outdoor stores



or build a
wooden box
and put the
bucket inside



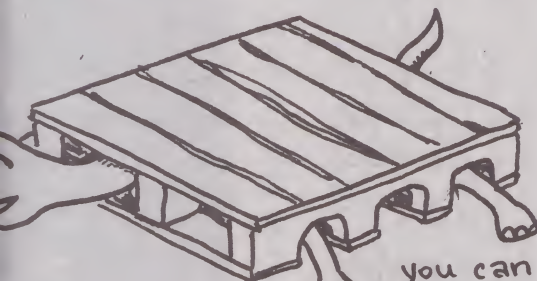
hiding!

full bucket
compost bin

monitor
temperature



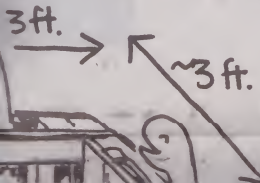
harvest finished
compost after one year!



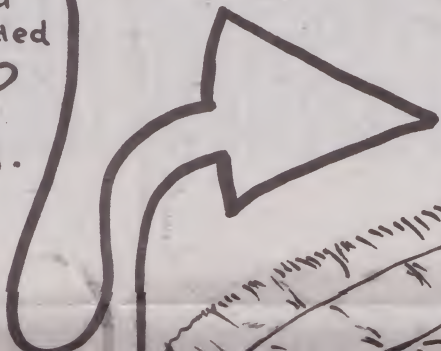
you can usually find
pallet turtles discarded
all over the place,
waiting to be loved



MAKE A GREAT COMPOST BIN.

3ft.  3ft.
what's great about
pallet turtles is that
they make a great
sized bin for a

stashed near the com
more cover materia
carbonaceous.
cheap! dry l
are gre
(hello, str
when



HUMANURE

COLORING PAGE!

BY USING OUR OWN POOP ON A BACKYARD SCALE, WE CAN
GET AWAY FROM OVERFLOWING SEWERS; SAVE WATER IN OUR HOMES
AND ENRICH OUR GARDEN SOIL WITH ORGANIC MATTER; AND CLOSE
THE NUTRIENT CYCLE BROKEN BY INDUSTRIAL AGRICULTURE BY
PUTTING ORGANIC MATTER BACK TO THE SOIL THAT FEEDS US!

GOES
IN THE BUCKET?

POOP!

It is good,
it will
fill the bucket
and use
sawdust.

plastic
toilet
at
stores →

or build a
wooden box
and put the
bucket inside



hiding!



Squatty version



throne version

TOILET PAPER

breaks down
easily.

but better yet, wipe with leaves!



favorites:
mullein
lambsear
thimbleberry

COVER MATERIAL

to absorb liquid and odor.

Sawdust works great, you can get
bags of it from lumber mills & yards.
or use dry leaves, pine needles, shredded
newspaper or yard clippings. whatever
you use should be high in carbon.

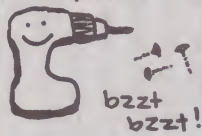
Stashed near the compost bin, you'll need
more cover material - chunkier stuff, but still
carbonaceous. straw works great and it's
cheap! dry leaves and yard clippings
are great too.

(hello, straw bale friend!)

when you're ready



hello,
impact driver
friend!



add slats, chicken
wire or another
pallet to contain the front of
the pile - something
removable for easy harvest

they make a great
sized bin for a
household of 2-6 people.
for a larger household, add
a third bin, or more.



leave the bottom connected
to the soil - an open door
for compost organisms
to walk in ♡

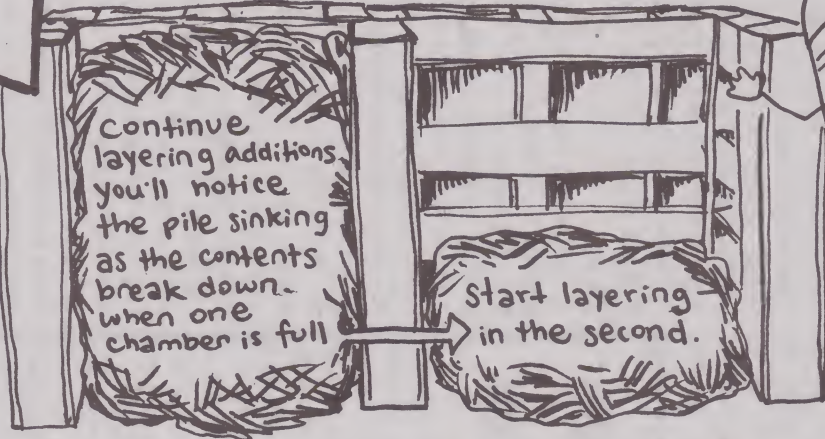
each time you add
a new bucket of poop
or kitchen scraps, pull
the cover material aside
and dump the new
stuff in the center.
you don't need to stir the
compost! leaving the fresh
addition as a layer on
top helps it heat up!



NOW I WANT
YOU TO MEET
MY BUDDY, THE
COMPOST
THERMOMETER!

*available online
for \$20-30

HEY THERE!



Continue
layering additions.
you'll notice
the pile sinking
as the contents
break down.
when one
chamber is full

Start layering
in the second.



let the
full pile age
for 6 months to a
year. after all the
'heatin' up the pile
has done, this long
aging process is an
extra safeguard
against pathogen
survival.

if the compost has
hit the proper
temperatures, all the
potential pathogens
in human waste will
be gone - including
worm eggs, viruses and
bacteria.

to be safe, you can
use your finished
compost, or HUMANOURE,
on ornamental plants,
fruit trees, or others
where edible portions of
the plant don't touch
the soil.

however, many
composters use
humanure on leaf
and root veggies
in their gardens,
to no ill effect.

if you
don't have
space for
garden

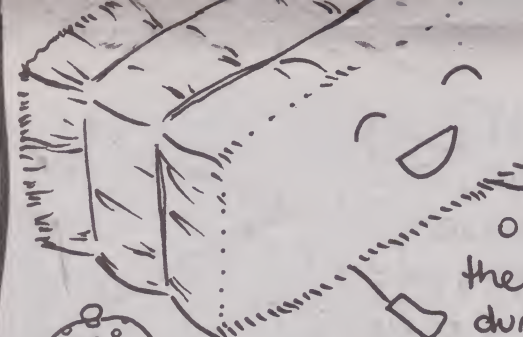




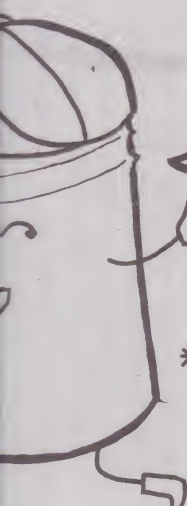
they make a great sized bin for a household of 2-6 people. for a larger household, add a third bin, or more.



leave the bottom connected to the soil - an open door for compost organisms to walk in ♡



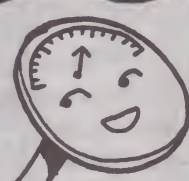
when you to start toss so cover on the bottom the sides of the dump the poop the center. you can bucket & throw the great time to add then cover the top



NOW I WANT YOU TO MEET MY BUDDY, THE COMPOST THERMOMETER!

*available online for \$20-30

HEY THERE!



any compost pile that has a good air, moisture, nitrogen-rich material (poop, pee, kitchen scraps, green weeds) rich materials (like sawdust, straw, dry leaves) heat up with the help of F.B.I. - fungus, bacteria and insects

the compost thermometer will help you if your pile is heating up enough to kill potential pathogens in human po



let the full pile age for 6 months to a year. after all the heatin' up the pile has done, this long aging process is an extra safeguard against pathogen survival.

after aging, open up your pile. the compost will be dark, rich, earthy smelling and ready to use in the garden ♡

e, you can finished HUMANSURE, tal plants, or others portions of on't touch the soil.

however, many composters use humanure on leaf and root veggies in their gardens, to no ill effect.

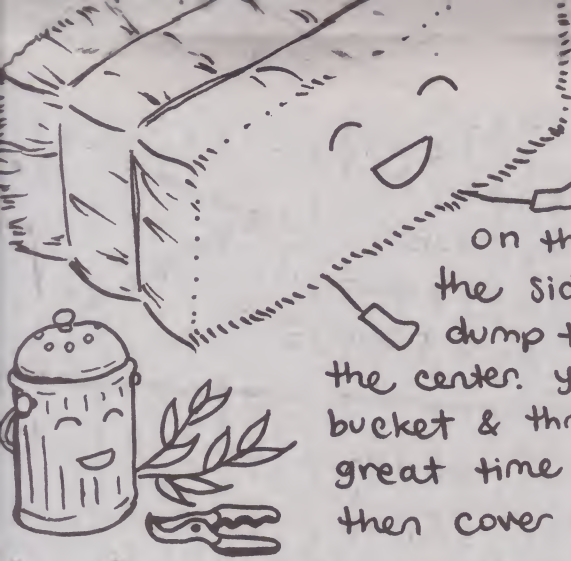
if you don't have space for a garden



consider collaborating with a friend and bringing your bucket over each week

this poster was drawn

for more info, read joseph jenkins



when you're ready to start the pile, toss some bulky cover material on the bottom and up the sides of the bin.



dump the poop bucket in the center. you can rinse the bucket & throw the water on the pile. now is a great time to add kitchen scraps & garden weeds. then cover the top with more straw or dry, bulky cover.

any compost pile that has a good mix of r, moisture, nitrogen-rich materials (like op, pee, kitchen scraps, green weeds) and carbon materials (like sawdust, straw, dry leaves) will with the help of F.B.I. - fungus and insects

most thermometer will help you check that pile is heating up enough to kill all the potential pathogens in human poop.

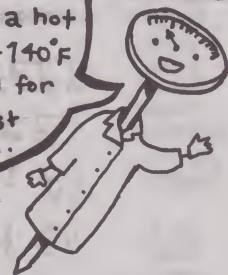
pathogen destruction temp.

time required to kill pathogens at these temperatures

3 minutes	65°C/149°F
1 hour	62°C/143°F
1 day	50°C/122°F
1 week	46°C/114°F
1 month	43°C/109°F

er aging,
up your
the compost
be dark,
l, earthy
ing and
to use
e garden

149°F is a hot pile! 110°-140°F is normal for a home compost pile.



BEAUTIFUL!

when we compost our poop and return it to the garden, that feeds us, we are completing a cycle that has been broken for generations. ♡

consider collaborating with a friend and bringing your bucket over each week



this poster was drawn in loving memory of Crazy Eric

for more info, read joseph jenkins' free PDF at humanurehandbook.com

Berkeley Free Clinic: 50 Years of Radical Health

Continued from Page 1

free clinic in the United States (a lot of medical schools have student run free clinics), we're unique in that we're non-hierarchical and services are provided by community trained medics instead of professionals. When we

provide services, we dismantle the traditional power dynamic where a "professional" holds knowledge about other people's bodies and tells them what to do. Instead, we work to demystify the process of healthcare and involve clients in learning about their bodies and health. Instead of training in a formal environment, we learn cooperatively from each other and try to blur the barrier between provider and client by recruiting clients to join our collective.

We can't stress how weird and rare this is in a country where medical services are wrapped in a tangled net of bureaucracy, hierarchy, and liability. Also weird is our autonomy. Our budget mostly comes from donations and grants that we apply for, which means government budget cuts don't really impact us. Our lack of reliance on government funding (which usually comes with a lot of strings attached) means we don't have as many regulations to follow as other clinics, and this gives us a lot more freedom to see people who might otherwise not feel safe getting medical care. For example, we aren't required to report abuse to the police, which means survivors of physical violence and sexual assault can get medical care from us without us being forced to call the cops on them. Similarly, we can provide anonymous HIV testing, even though most clinics are required to report positive HIV tests by name to the State. And because we don't bill any kind of insurance, we don't have to check IDs or require proof of eligibility - everything is free without question.

this is a problem that needs to be solved isn't totally clear to us, but it is a pattern that's common in collectives and we try to be self-reflective about it.

Nurturing a culture of accountability is a constant process. In past decades, we held Maoist-style "criticism/self-criticism circles" where individuals would provide "plus and delta" feedback to each other. Eventually, we

hospital was raided by riot cops, a street medic and an x-ray machine were thrown down a flight of stairs, and our anti-authoritarian clinic was born. The BFC was open 24 hours a day, run by volunteers who used pseudonyms, and provided both acute and emergency medical care. When not caring for protestors, the BFC began serving the general needs of the activists and runaway youth who'd flocked to

John Iverson founded ACT-UP East Bay and began pushing a baby stroller full of clean syringes around People's Park. Needle Exchange Emergency Distribution, our sister syringe distribution collective, was born. Members were routinely arrested for the first three years of the program but persisted through legal challenges and budget cuts to become a thriving collective.

In the early 2000s, word got out that a lot of BFC volunteers went on to medical and nursing school with a big advantage in the application process, and pre-med UC Berkeley students became much more interested in joining the clinic. Although this gave us the opportunity to corrupt and radicalize young minds before they went off to professional training, volunteer turnover increased as students went off to graduate programs, leading to the loss of institutional memory and more burnout. Despite this, we continued to exist as a clinic that supports marginalized communities and social movements. We were in the streets providing medical care during Occupy, Black Lives Matter, and the anti-fascist defense of Berkeley from Nazis. During particularly intense protests, we kept the clinic open all night to care for injured demonstrators and in one case, a medic used her body to prevent riot police from getting through our front door. Between intense periods of street activity, we quietly filled cavities and treated UTIs and taught folks how to reverse overdoses. We provided a warm indoor space with bathrooms and free hygiene supplies and endless cups of donated nettle tea. We also increased our outreach work to growing homeless encampments throughout the East



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Some notes on our structure

The BFC is made up of small, semi-autonomous collectives that each specialize in a different area of health (like dentistry, peer counseling, general medical, etc.). We make decisions both as these smaller collectives (which can decide if they want to be consensus-based or use a voting process) and as a larger, clinic-wide group (which has a formal voting process). Some of our sections provide direct services and others are strictly logistical. Logistical sections work to preserve institutional knowledge and make sure that all of the little things that need to happen (like updating referrals and maintaining the space) happen. Members who conduct bookkeeping and custodial work receive small stipends, but we do not hire paid staff. In the past, we did

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The BFC is currently in a dual state of revival and precarity. As often happens when radical political organizations fill in government gaps in social services, we spend so much time trying to meet folks' basic needs that our ability to organize is limited. As we approach our 50th birthday, there's talk of finding ways to strengthen our activist and advocacy work on top of the services we already provide. We're expanding our anti-oppression and radical political training, finding ways to contribute to mutual aid projects in California, and trying to support the fuck out of other radical health projects in the area.



realized that providing formal criticism in front of a group can create a toxic environment where people feel bullied (indeed, enforcing ideological conformity was why Maoist groups used this form of criticism). Instead, we focus on developing everyone's communication and

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How to Support the Berkeley Free Clinic

- The radical imagination is our most valuable resource. If you live in the Bay Area and are into the idea of joining a radical health collective, please just fucking join. We always need more people, especially people who want to take initiative, make shit happen, and stick around for at least a few years. We have info sessions on the 3rd Monday of every month at 7:30PM at 2339 Durant St. You can also go to our website at www.berkeleyfreeclinic.org to see which sections are taking applications.
- Even if you're not in the Bay Area, you can always give us money.
- Do you know of a grungy church basement or warehouse space in Berkeley that could house a clinic? Come find us and let us know.



realized that providing formal criticism in front of a group can create a toxic environment where people feel bullied (indeed, enforcing ideological conformity was why Maoist groups used this form of criticism). Instead, we focus on developing everyone's communication and de-escalation skills and creating an environment where open discussion is normalized.

Each section is responsible for recruiting and training new members, but we also have clinic-wide trainings that all members take. These trainings focus on institutional history, political education, anti-oppression work, and some safety items like de-escalation and how to intervene in crises without calling the cops.

A brief history of the Berkeley Free Clinic

Our unusual clinic structure is rooted in the anti-war movement of the Vietnam War era. The BFC grew out of an emergency field hospital established by activists during the People's Park Riots in 1969. During this era, police and soldiers used many of the weapons that we're familiar with today - like tear gas, pepper spray, and batons - but were also using live ammunition (birdshot and buckshot) and nausea gas (an odorless gas that causes uncontrollable diarrhea and vomiting) and protester injuries were both really serious and not safe to treat in hospitals (since the cops would come arrest the person who sought help). In response to this, a group of Vietnam vets who had been trained as combat medics set up a clinic near UC Berkeley's campus, where they cared for protesters who had been beaten, shot, and gassed by the University of California police and the National Guard.

According to legend, this improvised field

the Bay Area during the 60s. In 1970, a group of feminists joined the clinic to run a women's reproductive health night. They brought radical theory with them and eventually usurped the largely male, military-trained core of BFC members, resulting in a more horizontal distribution of power. The 70s were arguably the most radical and involved years of the BFC. During this period, we collaborated with the Black Panther Party's free clinic in South Berkeley, operated a drug information hotline that was known nationwide, and had a psychiatric emergency team that responded to bad trips and overdoses throughout Berkeley. In 1976, the Gay Men's Health Collective formed to offer queer-friendly sexual health services to men who faced homophobia from doctors. Clinic culture was steeped in the sexual revolution and psychedelic drugs and naked business meetings and orgies were much more common than they are today.

The 1980s were a much rougher decade for the clinic. Prior to the 80s, the clinic actually did receive government funding, but Ronald Reagan's budget cuts brought on a financial crisis that saw the end of 24-hour services at the clinic (and gave us good reason to be more independent of government funding). At the same time, AIDS began killing clinic members, lovers, clients, and friends, and the BFC responded by offering anonymous HIV testing. Although our financial situation stabilized in the 1990s, staffing of the clinic declined, due in part to the gutting of the welfare state and because fewer activists had the resources to be on-call at odd hours. Daytime and afternoon shifts disappeared, and the clinic shifted to its current evening and weekend schedule. The AIDS epidemic continued, and clinic member

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That being said, we're also fighting to keep our shit together. Several members have died recently, our energy is spread thin from responding to multiple crises in the Bay Area (homelessness, fire, ICE raids, sex worker crackdowns, overdoses), and we need to move out of our current church basement space as the building is condemned. In the middle of a rapidly gentrifying university town, the BFC is a small, funky pocket of difference. However, the reality of existing in that gentrified city is starting to hit us and it's unclear in what form we'll exist in the future (though given the creativity and dedication of my co-collective members, it's highly unlikely that we *won't* be here).

Like a satellite that is in constant free-fall without ever hitting the ground, the BFC has spent the past 50 years in a state of managed chaos, without ever actually falling apart. We are a collective made out of human beings, with all the mess and conflict and dysfunction that sometimes goes with that, and our limited skills and resources prevent us from meeting everyone's medical needs. However, we're also a proof of concept: lay people can do something tangible for the health of their communities and provide healthcare in a totally transformative way. Knowledge and power in the healthcare system can be horizontalized, and even in the face of police repression and lack of resources, it's possible to craft little pockets of creative difference.

RUNNING WHILE STANDING STILL

A Different Angle on the Prison Story Not Often Heard

By Kiki, doing time with her man serving a 25 to life sentence. She makes the drive to see him every weekend

The line is long this morning in the tube and the smell is a mixture of hair product, dirty concrete, and damp cold air along with a visceral feeling of anxiety, excitement, despair, and resignation. The resignation comes in unique flavors from aggressive to exhausted and I wonder sometimes how one concrete tube can contain so many emotions without cracking. Then again, how can any one of us stay so contained considering what we are lining up for.

If you didn't know any better, and could ignore the obvious give-aways; you'd think this line up of women would be waiting to enter a club. It's only 7 am and there are women who have awakened at 3:45 am to get here on time and let me tell you these women are looking good. Hair washed and coiffed, make up meticulously applied, clothed with attention, precision, an eye to attract and be appreciated. I want to tell each one of them "looking beautiful today!" just to bring some smiles to faces in this grim grey place. And considering the regulations, there are a whole lot of women with creativity and imagination to get around these rules and achieve an end result of beauty.

This is a woman's story and not just because the line is almost always over 90% female; the wait, the silent bearing up and non disclosures, the sheer endurance. While one would hope we would feel on the same life raft together, truth be told, in arenas of scarcity fellowship is a rare commodity.

It's finally 7:30 and the buzzer sounds. Like a herd of gazelle we become alert, ears and eyes cocked on the door, watching as the line

slowly. As I am getting closer, I finally allow myself to begin to get excited because we are now in the same world. In a matter of minutes,

and now pace with what I pray will only be the last few minutes.

Do this with me now: imagine someone you

how you can practically feel their blood coursing through their veins, how the very sinew of them is etched into yours and now imagine you cannot get to them because there is a very thick wall and multiple gates and fences in between and layers upon layers of unclear obstacles and the way in is fraught with opacity, rules which are confusing. In your mind's eye you circle the walls with frustration and the sheer energy of having to stand still and do nothing when every cell in your body silently shrieks to move, to take action. It is the act of doing nothing with so much pent up energy which is the ultimate exercise. Believe me, the burn out is real. There is a sheer exhaustion which comes from crossing borders, from one world to another and then back again, in the space of hours, and those hours filled with crowds and lines and more

How do we keep
that ember
burning?

lines coupled with the wanting and needing and hoping.

How do we keep that ember burning? The fact is, despite all the draining uncertainty, I have seen evidence of embers – throughout a room. Lovers, families, parents with sons, fathers with children, siblings, hunched over small tables meant for children, intent on the contact. This scene becomes primitive in my mind – tribes huddled around the fire of love, practicing the human need and desire to connect, to be seen and loved. And it is



By Kiki, doing time with her man serving a 25 to life sentence. She makes the drive to see him every weekend

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It's finally 7:30 and the buzzer sounds. Like a herd of gazelle we become alert, ears and eyes cocked on the door, watching as the line begins to creep. Honey drips faster but love won't give up. When I finally get through the door it's close to 8am (only an hour this lucky morning) I have gotten through the first step. Three more hurdles of processing steps; the check in, the x-ray machine and metal detector, the clothing check and finally I am out the other door, striding down the long walk. There's just no way to do this walk

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For now though, I glance at the clock. It is 8:35 and when I glance again and in the direction of my line of sight, I see him, finally, and with that all lines and time are forgotten. All that matters is that moment, that smile, that love I feel emanating from me and traveling towards me. So I do what anyone would do, I walk straight towards him, smiling.



ART by
André Jones

this week long wait will end. But not quite yet, one more door, two more gates, and then the last walk, with one more check in, find a table

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DEFEND PEOPLE'S PARK, AGAIN!

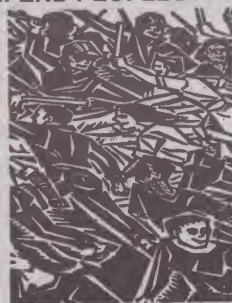
By Abigail

People's Park in Berkeley — perhaps the longest-running land occupation in the US — turns 50 years old in 2019, but there's no time for nostalgia. The park is facing imminent destruction from a University of California Berkeley (UC) plan to construct an up to 1,000 bed dorm, so defenders are struggling to defend the land. Over school winter-break, scores of police in riot gear staged 2 pre-dawn raids so that crews could clear-cut the Eastern half of the park and clear out a protest camp. Over 40 trees were cut and 6 people were arrested. UC claimed the raids had nothing to do with the development plan and were part of "routine tree maintenance." What a joke — everything about the surprise raids showed UC's deception and bad faith regarding the park.

Constructed without UC permission in 1969 to create a beautiful community on vacant UC land, UC's first 1969 attempt to seize back and destroy the People's Park led to rioting, police shootings that left bystander James Rector dead and dozens wounded, and a week-long National Guard occupation of Berkeley.

UC has always claimed to legally own the land, but they have blood on their hands and since 1969 they have never been able to

DEFEND PEOPLES PARK



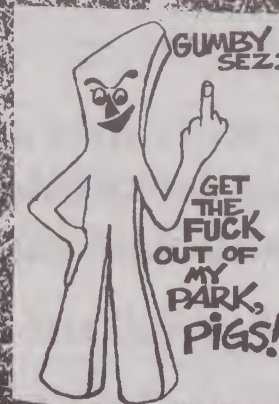
THEY TRY IT - WE RIOT !

control it. Over the years, park users have practiced "user development" by building and tending gardens, trees and landscaping as determined by users, not government managers. In response, UC has done everything it could to undermine community efforts, destroying gardens and free-boxes, and encouraging social disintegration.

The park is a rare place in the city open to everyone, hosting a free speech stage and daily free food servings. People's Park exists for use by people, not for sale or profit. For decades, the slogan on the street when it comes to UC proposals to develop People's Park has been "they try it, we riot."

Dorm construction may begin in 2020 and has received support from Berkeley's mayor and other city officials, in contrast to previous development attempts that received much less support. UC hopes that wide-spread gentrification and the housing crisis will finally allow them free reign over the Park, but nothing's certain when it comes to People's Park. According to the People's Park Committee, which is organizing 50th anniversary celebrations in April and coordinating defense of the park: "Student housing can be built elsewhere. The city and campus community must prevent UC Berkeley and private corporations from decimating People's Park precious green space. There are several alternative locations to build student housing."

The best way to protect the park is to build solid community support by using the park as a thriving venue for radical action, alternative



culture, art, music and life outside of consumerism. East Bay Food Not Bombs has served lunch at 3pm Monday-Friday at the Park for the last 25 years. Park committee meetings are Sundays at 1pm. Let 1,000 Parks Bloom! More info at peoplespark.org.

Upcoming Events

- Class on People's Park and the Right to the Commons - UC Berkeley thru April 30. Tuesdays 5-6 pm Barrows Hall Room 166 syllabus at Peoplespark.org
- Walking tour of Telegraph Avenue with park- founder, Michael Delacour see peoplespark.org

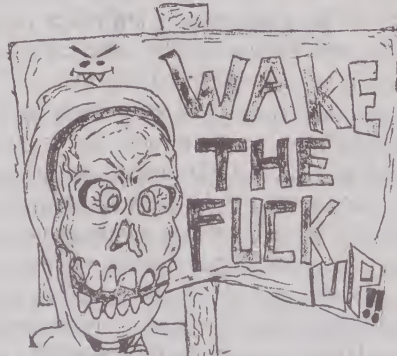
We've reached a

Continued from Page 1

the amazing things we're capable of conceiving and creating — music, books, bicycles, art, architecture, yummy food.

Both impossible and within reach

Decarbonizing the whole world quickly enough to avoid the worst climate change seems impossible on one level, and frustratingly within reach on another. People lived for thousands of years without burning any fossil fuels at all; our current total dependence is only a century old. Scientists have spent the last 30 years understanding climate change, and they have determined that if we add too many greenhouse gases to the atmosphere, we'll trigger natural feedback loops that will further warm the climate — and the warming will become self-sustaining past a certain tipping point even if humans stop adding more emissions. Ocean acidification as CO₂ is absorbed by water is another threat. So it is urgent to stop adding more CO₂ and other gases like methane *before* tipping points are crossed. Scientists believe that there may



still be time to avoid a climate catastrophe if emissions are eliminated right away.

Doing so is possible *now* with current technology — what is missing is the social will

power, their actions were laughably inadequate to the scale of the problem.

What is to be done?

Because the biggest problem is building social will, we need to start on a psychological and personal level.

Climate change is so global and overwhelming that it's easy to fall into all-or-nothing thinking. "If I can't figure out how to fix the problem, then I guess we're doomed so it isn't worth doing anything." When that feeling moves from a personal level to mass psychology, it is self-fulfilling and means avoiding climate catastrophe *will be* impossible.

With climate change, it is better to do *something* than nothing since less emissions are better than more emissions — perhaps we can buy time by putting off climate feedback loop tipping points.

If you are on the freeway and a car in front of you stops in such a way that you know you're going to hit it, you still put on the brakes and try to swerve because maybe you won't hit the other car so hard. You certainly don't hit the gas pedal. Doing something might possibly help and doing nothing because an accident is inevitable is ridiculous.

We're all in the car together. Climate crisis calls for all-hands on deck and everyone doing whatever they can, knowing that no single action will be enough. On a psychological level, we all have to overcome our sense of powerlessness. It has basis in fact, but it is also encouraged by those who want to hold onto their power.

While many things are out of our control, what we can do is disrupt business as usual. Being disruptive and disorderly is possible even with a single person or a very small

decarbonize our lives, many fossil fuel use decisions are within our hands. A popular meme states that just 100 corporations are responsible for 71% of global emissions, but a lot of those emissions are really consumer emissions that people buy from corporations. Shifting blame to someone else may make you feel better but it won't cut emissions.

Per capita emissions in the US are about 4 times the world average and this is related to *both* corporate decisions *and* individual decisions. People in the US drive more, fly more and use more stuff — and personal consumption is increasing even in the face of the climate crisis. In the EU, with a similar

technological breakthroughs. The activist group Climate Mobilization has proposed a 6 point "Victory Plan" inspired by the US mobilization for WWII.

The idea of the Green New Deal is also to harness capitalism's productivity to rapidly decarbonize in a worker-friendly fashion. The idea has been kicking around for several years, but it is achieving greater visibility now because of the dynamic efforts of the direct action-oriented Sunrise Movement and NY Rep. Alexandria Ocasio-Cortez.

Obviously capitalism won't embrace either the Victory Plan or the Green New Deal on its own — far from it. Left on its own, capitalism

A much more insidious form of climate denial is saying you believe in science and yet not taking dramatic and immediate action that is equal to the scale of the problem.

quality of life, greenhouse gas emissions are less than half per capita US emissions. During WWII, personal efforts like driving less and Victory Gardens had meaningful effects because they were mass actions taken on an individual basis. Half of the fresh vegetables grown in the US in 1944 were grown in Victory Gardens.

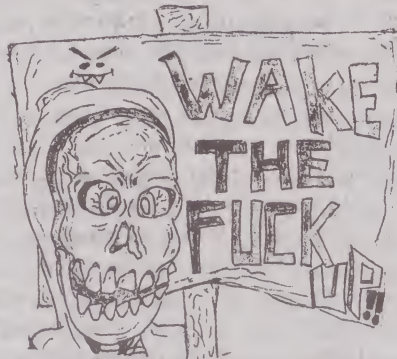
We need to debunk magical thinking that *either* our personal actions alone can solve this crisis *or* that we can keep living just as we do now and rely on government and corporations to reduce our emissions for us. We shouldn't be driving a mile when we could just as well walk or bike. Now is a terrible time to replace

has no internal values other than growth, efficiency, and concentration of wealth. Generally capitalists control the state to support capitalist priorities and despite the state adopting a democratic form, the state doesn't operate to serve the people, but rather the state serves and legitimizes capitalism.

Nevertheless, given sufficient pressure, there are historical and geographical examples where government intervened in the market to bend capitalism for particular outcomes.

The obvious problem is achieving sufficient pressure and motivation. Wars are perhaps the only historical situation in which societies have pulled together in the dramatic and rapid

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still be time to avoid a climate catastrophe if emissions are eliminated right away.

Doing so is possible *now* with current technology — what is missing is the social will. Decarbonization means we need to put the interests of 99% of the population of the world — who don't own or work for fossil fuel companies — ahead of the 1% who do. Smarter people than me have created detailed plans that describe how each particular fossil fuel dependent social function can be decarbonized — from electricity production to transport to manufacturing to agriculture. It's worth it to read the details — see the end of this article for some links — but it's also important that we develop catchy phrases to summarized extremely complex ideas. My current favorite catchy phrase is the Green New Deal, which I'll discuss later.

In talking about climate change, we urgently need to reverse the mainstream perspective. Those defending the status quo or just doing nothing and living like there's no problem aren't realistic, mature or reasonable people — they are delusional lunatics about to wander off a

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We're all in the car together. Climate crisis calls for all-hands on deck and everyone doing whatever they can, knowing that no single action will be enough. On a psychological level, we all have to overcome our sense of powerlessness. It has basis in fact, but it is also encouraged by those who want to hold onto their power.

While many things are out of our control, what we can do is disrupt business as usual. Being disruptive and disorderly is possible even with a single person or a very small group. Elites have proved that they will not meaningfully reduce emissions — certainly not within the time we still have left. The price of inaction can and must be disorder and chaos on a mass scale. The Yellow Vests in France are just the latest example of effective disruption. Through history, uprisings have made continuation of business-as-usual impossible and required change.

When disrupting business as usual, it is great to focus on the social actors who are doing the most harm such as politicians and polluting industries. However, mass disruption on the scale that will be necessary to force rapid change has to go beyond symbolism and it is going to be inconvenient to regular people who are probably on our side. There's no point in intentionally alienating allies, but this is a crisis, not a popularity contest. While there may be backlash, delay is a greater risk.

Specific disruptive actions and tactics have

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We need to debunk magical thinking that *either* our personal actions alone can solve this crisis *or* that we can keep living just as we do now and rely on government and corporations to reduce our emissions for us. We shouldn't be driving a mile when we could just as well walk or bike. Now is a terrible time to replace your car with a gas guzzling SUV, which is nevertheless a huge trend now. It is important to select alternatives rather than taking actions that burn fossil fuels.

Inconvenient Talk

An all-hands on deck approach means that we need to hold our collective noses and talk about mainstream politics and government. Talking about these things doesn't mean we support them or are abandoning a DIY counter-culture orientation. Rather, we need to discuss mainstream politics because they are part of reality. I am tired of walling off particular parts of reality and pretending they don't exist just because I'm writing for *Slingshot*.

Capitalism and the industrial revolution are highly aligned with fossil fuel consumption — all three developed in tandem. Nonetheless, insisting that the *only* way to avert climate catastrophe is to overthrow capitalism or return to a state of nature boxes us in too tightly. One possibility is that the urgency of climate change may require rapid shifts in social organization that will sweep capitalism away.

But replacing capitalism is a complex

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Nevertheless, given sufficient pressure, there are historical and geographical examples where government intervened in the market to bend capitalism for particular outcomes.

The obvious problem is achieving sufficient pressure and motivation. Wars are perhaps the only historical situation in which societies have pulled together in the dramatic and rapid fashion that is now necessary to decarbonize the world. There probably isn't going to be a single global climate change-version of the Pearl Harbor Bombing or the 911 attack, even though Hurricane Maria took more lives than either one.

This gets back to my earlier point about disruption and disorder being the one form of leverage available. Extreme levels of political pressure are necessary to give those in charge a choice between decarbonization, or ungovernability. It is easy to imagine such a



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companies — ahead of the 1% who do. Smarter people than me have created detailed plans that describe how each particular fossil fuel dependent social function can be decarbonized — from electricity production to transport to manufacturing to agriculture. It's worth it to read the details — see the end of this article for some links — but it's also important that we develop catchy phrases to summarize extremely complex ideas. My current favorite catchy phrase is the Green New Deal, which I'll discuss later.

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cliff. These people are going to get us all killed and when they say *we're* dreamers or radicals, we need to turn the tables and call them out. Changing the climate on a whole planet is reckless — a mad-scientist experiment.

The typical mainstream political divisions between climate-denying Republicans in Red States and supposedly climate change-aware Democrats living in Blue States are hogwash. Climate denial isn't only denying science. A much more insidious form of climate denial is saying you believe in science and yet not taking dramatic and immediate action that is equal to the scale of the problem.

If you "believe science" then you're aware that our species may be on the brink of extinction or at least social collapse — so cautious, gradual political policies aimed to avoid disrupting the status quo (while continuing to accept campaign contributions from oil companies) is *not going to cut it*. When Obama, Al Gore and the rest of them had

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When disrupting business as usual, it is great to focus on the social actors who are doing the most harm such as politicians and polluting industries. However, mass disruption on the scale that will be necessary to force rapid change has to go beyond symbolism and it is going to be inconvenient to regular people who are probably on our side. There's no point in intentionally alienating allies, but this is a crisis, not a popularity contest. While there may be backlash, delay is a greater risk.

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to be developed by each individual or group based on their own capabilities and local context. We've already seen occupations to stop pipeline construction, sit-ins at corporate offices, traffic blockades and tree-sits to stop coal mining. Coal mostly moves by train, so blocking coal trains pops to mind. Even small blockades can stop complex industrial operations or play chaos with urban life. Disruption means gumming up the normal functioning of the machine — making fossil fuel dependence an expensive hassle.

Although there's been too much emphasis on personal lifestyle-based solutions to climate change because the scale of the climate crisis will require more than individual action, saying that our individual choices are entirely irrelevant is also obviously wrong and harmful. Pointing this out doesn't mean we should get bogged down in guilt-based judgments about other people's consumption decisions. It just means that in an all-hands on deck effort to

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But replacing capitalism is a complex project. It is hard to see how it can happen in just the few years that may be left to decarbonize before tipping points are crossed. Maintaining a critique of capitalism shouldn't mean that we wait for the revolution before starting the struggle to decarbonize.

I increasingly think that the path of least resistance may be to use political and social paths within the current system to decarbonize as quickly as we can. Survival has to be the first priority.

It is possible to decarbonize under the current system because the current economy can function just fine with solar power and electric cars. While fossil fuel companies and their politicians are powerful, they are outnumbered, and with enough social pressure, their interests can be overcome.

It is painful to admit that while capitalism is harmful and unjust in many ways, it has a proven track record of supporting innovation and rapidly deploying technological advances on a mass scale. This has been particularly true during wars. During WWII the US rapidly converted civilian production to military production and was able to make numerous

Pearl Harbor Bombing or the 9/11 attack, even though Hurricane Maria took more lives than either one.

This gets back to my earlier point about disruption and disorder being the one form of leverage available. Extreme levels of political pressure are necessary to give those in charge a choice between decarbonization, or ungovernability. It is easy to imagine such a



strategy failing. Governments are likely to respond to chaos with violence and repression, not decarbonization.

Promoting and helping to organize disruption and pressure is *our job* — radicals, the counter-culture, civil society, etc. Those within the system — the NGOs, the corporations, the political parties — can't and won't disrupt their own system. They are blind as to how their reformist methods are limited and failing. Only people organized collectively can destabilize the status quo sufficiently to bend history. In the UK, Extinction Rebellion has begun organizing widespread disruptive actions to require a rapid government response to climate change.

If we're serious about creating disruption in the hope of forcing government action, we need to be self-critical about our own past failures and realistic about how power works. During the Occupy Movement, we were extremely successful in building a thriving, grassroots, widespread, decentralized disruptive direct action movement. But we

Turning Point

weren't able to transform pressure and momentum into political power or measurable improvements within the system.

For my part — and I think many people felt this way — we didn't care. Winning crumbs within a corrupt and doomed capitalist/political system was unattractive, uncool, and uninteresting. We didn't want to get our hands dirty and with good reason.

But let's compare our moral purity to the right-wing Tea Party Movement. They created a ruckus, but none of them felt like winning demands within the system was uncool. They encouraged politicians to harness their energy to achieve results within the system. Many ran for office. Arguably US society moved right.

While we've been refusing to participate in the system, others have filled the space. It is hard to beat something with nothing.

We can find the courage to rebel when our

distribution to homeless people — even though that was a very excellent thing to do. At a critical moment when millions of people were searching for solutions and feeling personal distress, that was the moment to very clearly demand action to decarbonize. I'm not sure if we could have had an effective protest in the midst of the smoke, but next time something similar happens I sure hope we try. We need to have the banners and the networks ready.

A climate change revolt — an Extinction Rebellion to go with the British term — is a snowball process where suddenly, you notice people you've never met are saying and doing the same things you are. That's already happening. These moments are inspirational and make it easier to up your own game, and when you do, you're helping other people act, too.

Part of our problem is a collective feeling of

What if every conversation and decision referenced climate?

I had a dream that part of the decarbonization uprising would involve everyone greeting each other with a new climate change word — instead of saying "hello" or "goodbye" you would say it to signal that you're part of the rebellion like people said "Peace" during the Vietnam War. I couldn't remember the word when I woke up, but we need to find that word and start saying it.

Uncertainty

I don't know whether decarbonization is possible within capitalism — but we need to pose the question. Obviously relying on — actually seeking out — government action carries extreme risk and can lead to a lot of problems.

change-averse and conservative people I know are Berkeley radicals who are outraged if a single cafe changes its name.

Decarbonizing the entire economy — especially in just a few years — means the sort of drastic change we haven't witnessed since World War II. It could end up making WWII look modest by comparison because to decarbonize the world, the front line will be everywhere simultaneously.

We're all going to have to adapt to new technologies (or less technology?) and new forms of social organization. In urban areas, NIMBYs are going to have to accept more transit and more density and probably other things we can't even imagine right now. Everyone's going to have to get rid of their familiar comfortable car and drive an electric one instead, or maybe even ride a bike or take transit. Some comforts like food out of season or air travel may not be worth the ecological costs. We're used to oil drilling rigs and gas stations, so we don't notice them — and eventually we won't notice a few million acres of solar panels and windmills, either, but at first it is going to be shocking and stressful.

I just hope we can all look deeply at the uncomfortable options and agree that accepting a lot of rapid change is our only option and is worth it if it gives life on earth a better chance of continuing in something like its current complex form. It is always easier to continue with the status quo or try to slow down change, but in this case we're not going to avoid rapid and dramatic change either way. If we don't decarbonize, the change will be outside our control and will almost certainly be less pleasant. Which brings me back to my

TO-DAY IS ANOTHER DAY

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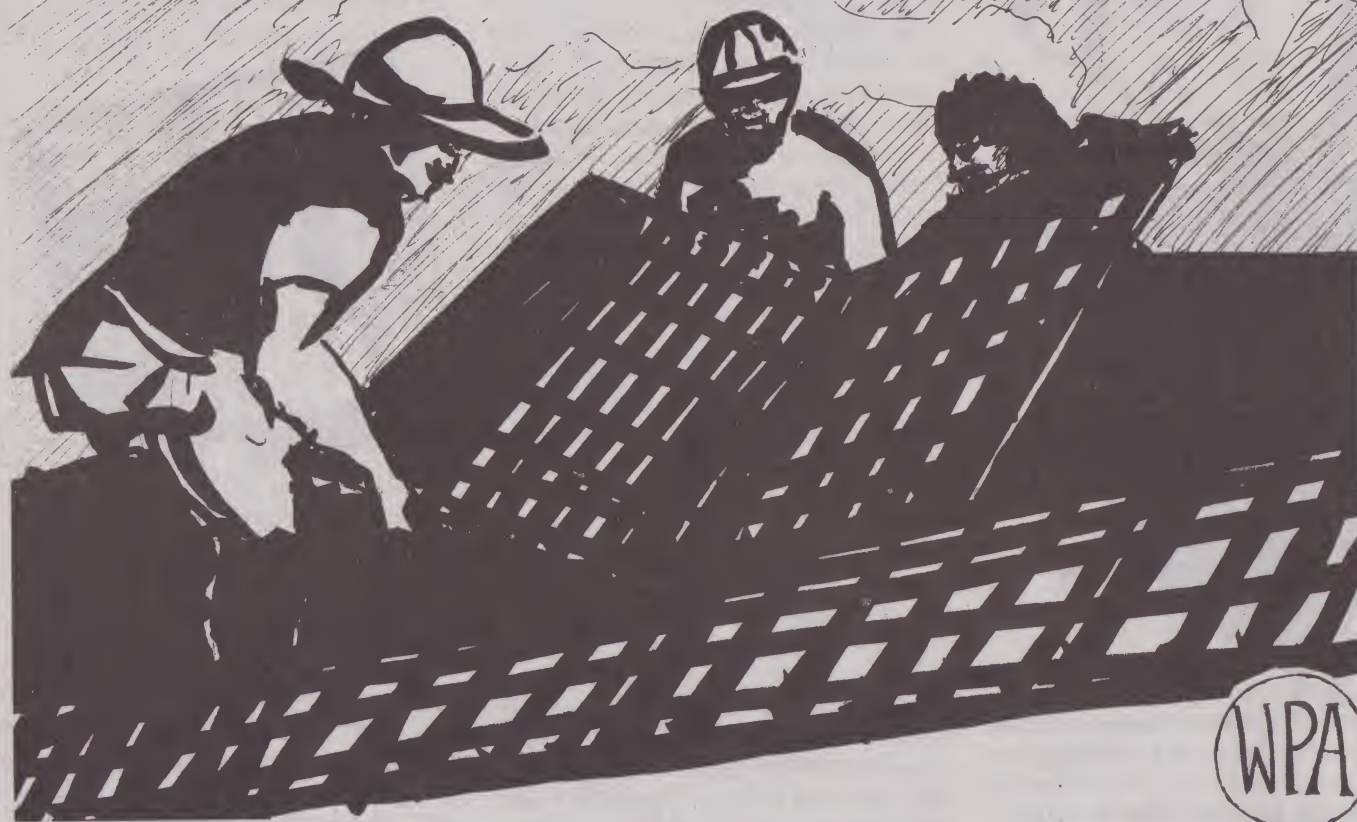
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TO-DAY IS ANOTHER DAY



DECARBONIZE

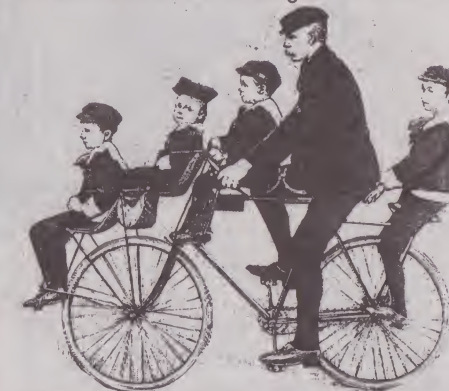
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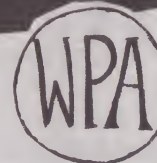
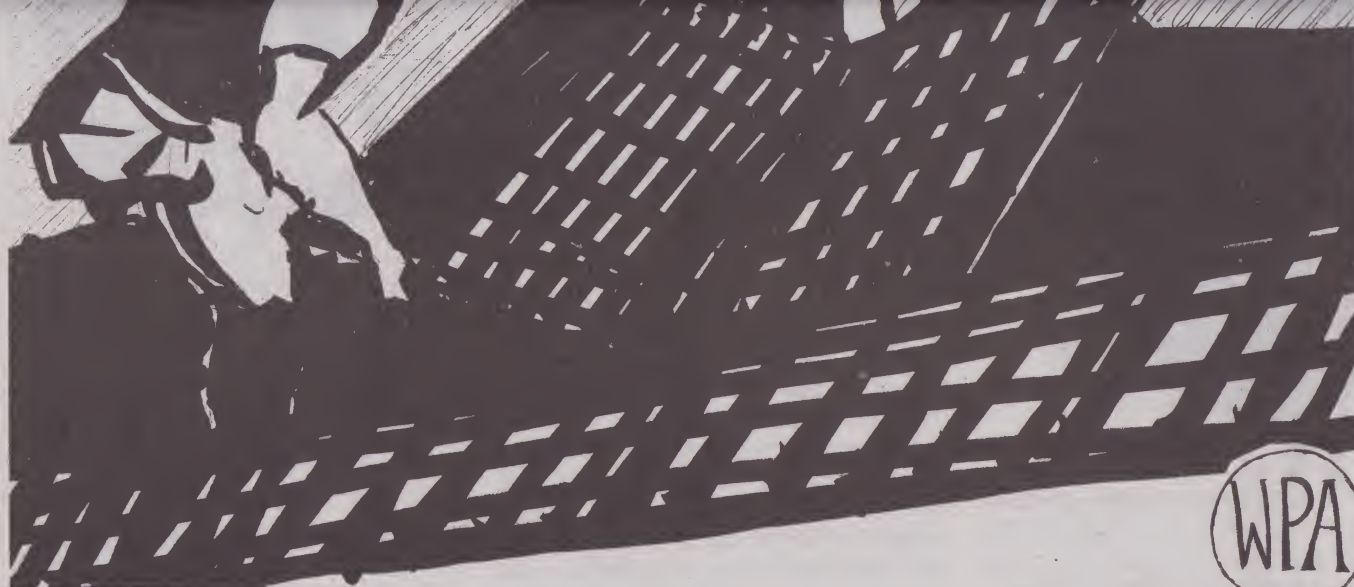
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I want to approach the need to decarbonize with joy and excitement, but the smoke and then fleeing was all about discomfort and fear. After just a week of staying inside to hide from the smoke, I began to lose creativity and feel tired and irritable. Everyone stopped going out and the streets were deserted. It was like living in a dystopian movie — the sun was very dim and I saw smoke blowing out of the BART



tubes when a train arrived. People learn to cope, and if the smoke had gone on, it would have become the new normal.

Fleeing was about self-preservation and all about privilege. If we think inequality is bad now, just reduce crop yields by half for a few years due to bad weather. Ecological collapse is the greatest threat to social justice because it will lead directly to mass displacement, migration, war, genocide, fascism and ultimately cannibalism. We no longer have the



DECARBONIZE

backs are against the wall but the risk of action is nonetheless our best change of survival. For me, it was the smoke from the fire in Paradise that felt like the last straw and really made me feel a shift within my heart. I always wondered what I would do if I had a terminal disease — and suddenly I realized that the planet *has* a terminal disease. It means I have nothing to lose, but I also feel free and clear in my mind. Not everyone is going to feel this at the same time — there won't be a single climate change wake up call — but I think there may be many localized ones that have happened or are about to happen to a lot of people in cities and towns everywhere.

When disasters happen, we need to be prepared to connect them to climate change and use them to build pressure to decarbonize. Perhaps the best radical reaction to the smoke in the Bay Area wasn't just to organize mask

powerlessness. Being in an uprising is the opposite of powerlessness. During an uprising, all our everyday moments are opportunities during which we use whatever means we have — our jobs, our roles, our holiday letters, our conversations with friends, *Slingshot* articles. It is a political and psychological shift where people re-set priorities. The focus we need now is for climate change to be the top priority. While there are many other ecological crisis like plastics in the oceans, a narrow focus on climate change is necessary because if tipping points are crossed, all current complex life forms are at risk.

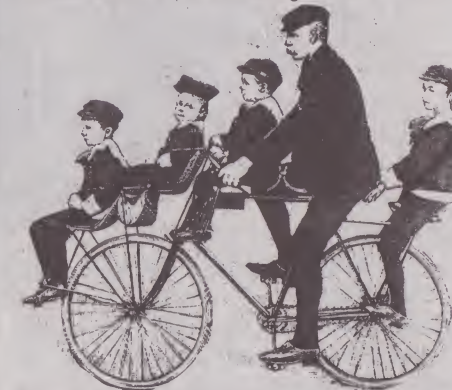
During the Iranian Hostage Crisis in 1980, US news programs started each broadcast by telling you how many days the crisis had continued. What if news programs began to lead with the atmospheric CO2 concentration?

When I fled to Monterey to get away from the smoke, after my daughter went to sleep I biked out into the dark and stopped on some rocks above the ocean to start this article. The act of fleeing had rattled me. It felt like a turning point. I've been an activist for 35 years, and every year things seem to get worse. It feels like activist malpractice to keep on thinking and doing the same things and expect a better outcome. So I think it is essential that we all — in our own ways — take some time to question our assumptions and look into the abyss.

Conclusion

This article calls for drastic and rapid change that will touch everyone and everything. And that's a lot of work and stress and bother. Most of us would be much happier to continue with what is familiar and comfortable. That's not limited to suburbanites or Trump voters — in some ways the most

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Fleeing was about self-preservation and all about privilege. If we think inequality is bad now, just reduce crop yields by half for a few years due to bad weather. Ecological collapse is the greatest threat to social justice because it will lead directly to mass displacement, migration, war, genocide, fascism and ultimately cannibalism. We no longer have the luxury of time and we need to come together and put all our energy into preventing such a grim future.

Further Reading on-line

- Climate Mobilization has a great 6-point Victory plan that I highly recommend: climatemobilization.org
- The Sunrise Movement has exciting direct actions yet seems pragmatic about achieving results: sunrisemovement.org.
- Extinction Rebellion in the UK has the best direct actions and overall has my favorite vision for how this could work: rebellion.earth
- Statistics in this article are mostly from the Center for Climate and Energy Studies c2es.org/content/international-emissions/
- The on-line version of this article includes additional material at the end.



Hambi bleibt! Coal in the FORESTS STICK around! ♥

Continued from Page 1

Closer by is a huge steel monster, 60 people high and 2 football fields long. This is among the largest machine ever built, a giant rotary excavator and it cuts deep into the earth shoveling tons of coal onto conveyors that disappear toward the power plants on the horizon. It all looks like a horrific crime scene but the electricity generated allows me to turn my heater on when I'm cold and it powered the train I took to the Hambacher Forest. I hold up my sign at the edge of this disaster zone: "STOP COAL! PROTECT THE CLIMATE!" And I mean it! — and I also deep

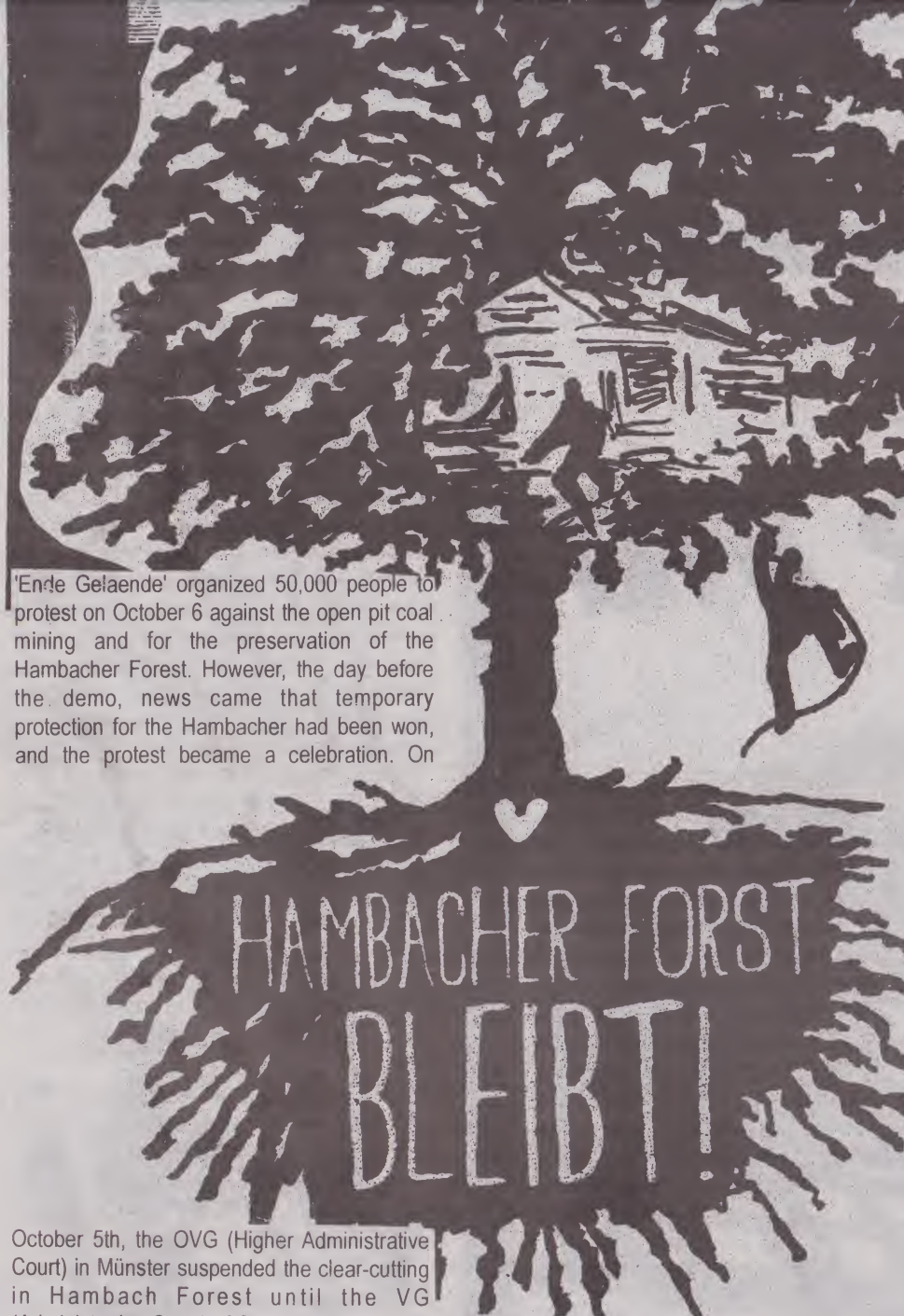
than connected to economic questions of survival as a highly industrialized country. It is also strongly supported by technology driven interest groups. That makes me not very hopeful for the results of the 'Coal Commission'. The German government was expecting the results of this commission for the beginning of December 2018 to bring them to the next UN Climate Conference in Poland that December. (Update 01/26/2019: The German government went with 'empty hands' to Poland and the commission's results were just published yesterday: the Hambacher Forest is saved and lignite/brown coal will be the first to be phased out by 2022, even though the overall results are rather a start of the phase out process than an agreement to an immediate time frame)

The (little) hope here is that the (slow moving) work of the 'Coal Commission' could at least function as a lever right now in the pending court decision (see above). Why should still more trees be cut down in one of the oldest remaining forests in Europe, the Hambacher Forest, if a legislative decision is made (soon?!) by the government to (finally!) stop coal?!

I feel a nervous energy, but filled with this hint of hope, amongst the almost 10,000

'Erde Gelaende' organized 50,000 people to protest on October 6 against the open pit coal mining and for the preservation of the Hambacher Forest. However, the day before the demo, news came that temporary protection for the Hambacher had been won.

down know that I have to stop....and that one day I will stop. The question is how much I 'take with me' on that way? And I also know the right answer for this question deep down. I look at this wasteland and am aware of what I already have taken with me, consciously and often unconsciously as the inevitable result of my lifestyle: a warm shower, the washing



'Ende Gelaende' organized 50,000 people to protest on October 6 against the open pit coal mining and for the preservation of the Hambacher Forest. However, the day before the demo, news came that temporary protection for the Hambacher had been won, and the protest became a celebration. On

October 5th, the OVG (Higher Administrative Court) in Münster suspended the clear-cutting in Hambach Forest until the VG (Administrative Court) of Cologne can come to a decision regarding the legality of open pit mining at the Hambi. Those involved in the process expect that this decision might not happen before the end of 2020.

It felt like victory until December 3, when the VG Cologne announced that they intend to come to a decision as soon as the first quarter

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disappear toward the power plants on the horizon. It all looks like a horrific crime scene but the electricity generated allows me to turn my heater on when I'm cold and it powered the train I took to the Hambacher Forest. I hold up my sign at the edge of this disaster zone: "STOP COAL! PROTECT THE CLIMATE!" And I mean it! — and I also deep

down know that I have to stop....and that one day I will stop. The question is how much I 'take with me' on that way? And I also know the right answer for this question deep down. I look at this wasteland and am aware of what I already have taken with me, consciously and often unconsciously as the inevitable result of my lifestyle: a warm shower, the washing machine, my tea kettle. And my sign doesn't help me here; I feel my deep embeddedness.

The fight for the remaining Hambacher Forest ("Hambi bleibt!") is both the fight against fossil fuel extraction (climate destabilization) and for forest protection (climate stabilization), because the forest here 'protects' the fossil fuels from our exploitive hands.

In 2012 environmentalists started to occupy the forest, building artful tree houses connecting them with bridges to little 'villages' and founded a community.

The biggest German environmental organization, BUND (Friends of the Earth), is fighting alongside the Hambacher Forest protectors. Since years this NGO is battling in front of the courts for a 'Stop' of the clear-cutting of the Hambacher Forest to protect the unique biosphere and an endangered species of bats in particular. The cutting was stopped for the 2017/2018 deforestation season (October till March) due to a court decision and when I was visiting in September a new court decision was still pending and the cutting season was about to begin in less than two weeks!

Germany is, despite its image as one of the

Commission'. The German government was expecting the results of this commission for the beginning of December 2018 to bring them to the next UN Climate Conference in Poland that December. (Update 01/26/2019: The German government went with 'empty hands' to Poland and the commission's results were just published yesterday: the Hambacher Forest is saved and lignite/brown coal will be the first to be phased out by 2022, even though the overall results are rather a start of the phase out process than an agreement to an immediate time frame)

The (little) hope here is that the (slow moving) work of the 'Coal Commission' could at least function as a lever right now in the pending court decision (see above). Why should still more trees be cut down in one of the oldest remaining forests in Europe, the Hambacher Forest, if a legislative decision is made (soon?!) by the government to (finally!) stop coal?!

I feel a nervous energy, but filled with this hint of hope, amongst the almost 10,000

**THERE ARE
NO JOBS
ON A DEAD
PLANET!**

people out here for the 'forest walk' on this mild and sunny September day. It's a game of time. RWE is not allowed to cut further trees down as long as the court decision (see above) is still pending. But they're masking the eviction of the tree houses as 'clearing' the forest to prepare for the cutting (that might never happen!). In the late summer of 2018 RWE hired 'forest cleaners'. They met a constantly growing group of protesters. Each weekend new barricades were built on the roads and around the tree houses and each week the 'cleaners' came in, facing more and more defenders. RWE asked for 'police protection' for the eviction of the tree houses.

HAMBACHER FORST BLEIBT!

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It felt like victory until December 3, when the VG Cologne announced that they intend to come to a decision as soon as the first quarter of 2019. If the VG rules in favor of RWE, the energy company that is destroying the forest, they could start cutting immediately — although they can only cut between October and March.

The previous stance of the VG Cologne in favor of RWE gives little reason for optimism.

Here are my impressions (written in late September 2018) from my visit at the Hambacher Forest, the oldest still existing piece of ancient forest in Europe. It is also one of the sites of a 30 year battle of the environmental movement against the fossil fuel industry and for social justice.

Here, after the last glaciers melted about 10,000 years ago, a rich and fertile soil gave life to a growing and recreating web of plants and creatures, powerful and insecure, solid and fragile, in a constant, still ongoing process of changing, destabilizing, and balancing, fighting for light and growing out of decay.

There needn't be a halt to this process of life and death, of building up layers on top of the earth's hidden treasures. Unfortunately underneath my feet, deep down, the ancient

ice formed thick brownish layers of lignite (brown coal, bituminous coal or soft coal). My ancestors discovered this hidden treasure and started to pull more and more of the brown gold into daylight. They had figured out that they could burn this lignite. And they got more and more hungry for the warmth, the energy, its possibilities: The possibility of the industrial revolution! Now we desperately need another 'revolution': Coal phase-out now!

A few steps out of the forest I'm once again facing our collectively created reality. I see an enormous wasteland that stretches to the horizon, the forest gone and the topsoil stripped away to expose the lignite. And at the distant edge of this nightmare thick yellow smoke wafts into the air out of several power plant towers. This vast, lifeless moonscape takes my breath away and I notice I am shivering.



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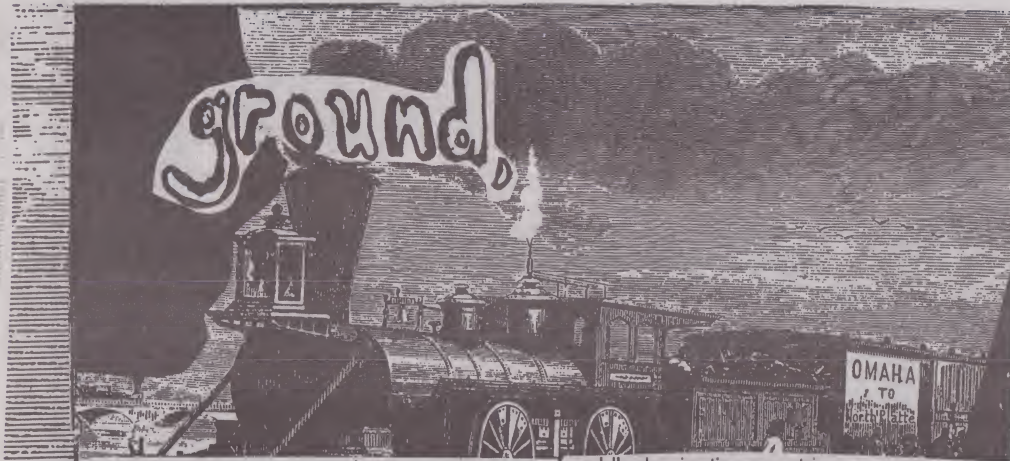
Germany is, despite its image as one of the most ecologically concerned countries, the largest producer of brown coal (lignite) in the world! And right now 30% of German's energy production is from coal. And this coal is responsible for over 80% of the emissions in the power producing sector.

A new push towards clean(er) energy in Germany forced the government to install an advisory commission (members of industry, labor unions, climate scientists, economists and members of environmental organizations, including the BUND), the so-called 'Coal Commission', to develop a plan and time frame of how to phase out coal in the next years. The push this time is, compared to the 80s and 90s, less a grassroots movement

NO COBS
ON A DEAD
PLANET!

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What else has to happen that the government pulls the legislative 'trigger' to stop the in all ways deadly coal energy producing corporations?!? While scientists are proving that the existing coal mining area, the giant wasteland next to the Hambacher Forest, can serve the coal power plants for another three years (and further extension of the coal production is not only unnecessary but obsolete with coal-phase-out on the way!),



the coal commission is still taking its sweet time.

Of course I'm also aware that the Hambacher Forest is a symbol and a tiny part of the complex question of stopping coal production, fossil fuel use, constant population and economic growth, etc. and how to restructure (or destructure?) our industrialized societies in the time of 'climate emergency'.

We're getting more hectic, building barricades around the few remaining tree houses, pulling dead tree limbs, 50 feet and longer, out of the bushes, dragging them. 20 or more people pulling and pushing together and the limb moves slowly by slowly, with a lot of shouting and laughing closer to the pile of wood in front of the ditches that other people dug around the tree house area. Some people build tri-pods and suddenly a marching band comes in and suggests another rhythm.

We're even more fired up to dig and drag and pile and deep inside I feel like David fighting Goliath, noticing the overwhelming anger mixed with doubts of success clogging my throat.

For how many days can we hold the destruction off?

To complete the picture: the whole scene is watched (or observed?) by the cops, 1000 of them out there that day, passively lined up to 'direct' us on or off the paths or 'protect' us from falling over the edge into the coal digging

world's dominating countries.

There was one serious drop in emissions since 1990, worldwide, not only in Germany. And that was in 2009, after the 'economic crisis' hit at the end of 2008. Lesser production had an instant impact and illustrates our core involvement: consumption and the myth of constant economic growth.

Ende Gelände says "There are no Jobs on a Dead Planet". Minimal and local production leaves ships in the harbor, planes on the ground, less trucks on the street, less food variety in the stores and in our pots. And less wealth in all our pockets, not only in the pockets of a shrinking middle class.

Still, the slogan hits me painfully and it makes sense — to me it means we collectively have to accept to have fewer jobs. Personally I think there will be still a lot to do!

But I'm concerned with how to turn this message into an attractive picture for the future society: a lot of people identify with their job, a lot of people are afraid of losing their job or are already struggling economically.

Maybe a 'universal income' could be a good starting point for everyone to have the freedom to personally and 'collectively' (and globally?) re-evaluate our needs and ethics?!

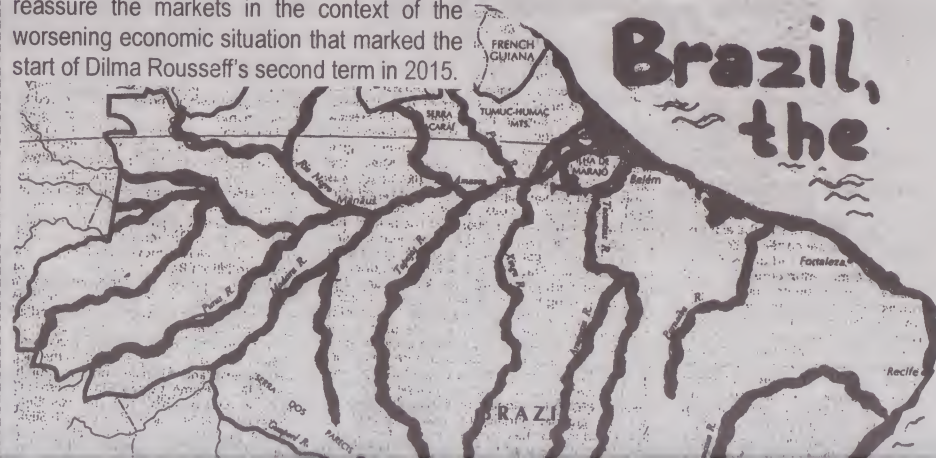
I took the train back to Berlin with a feeling of unrest. I'm thankful to the activists in the trees and I am even more convinced that we can't turn ourselves away from the urgency of changing our behavior. Otherwise there's no

the big picture of the far right victory in Brazil and why progressives everywhere should pay attention

Continued from Page 5

address the country's secular legacy of inequality other than through very gradual, market-friendly policies.

In 2013, the country was suddenly gripped by a massive surge of social struggle. The country's working youth demanded free public transportation and more investment in the public health and education systems rather than in football stadiums and costly mega-event infrastructure. At the same time, a record number of strikes indicated that the gradual pace of social change favored by the government was vastly out of touch with what the more active segments of the youth and working population were expecting. Significantly, the massive demonstrations led by social movements and small leftist parties, on the one hand, and the strike wave, on the other, were parallel phenomena that only rarely converged. This rekindling of protest went, however, entirely unheeded by a Workers' Party government seeking to reassure the markets in the context of the worsening economic situation that marked the start of Dilma Rousseff's second term in 2015.



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For how many days can we hold the destruction off?

To complete the picture: the whole scene is watched (or observed?) by the cops, 1000 of them out there that day, passively lined up to 'direct' us on or off the paths or 'protect' us from falling over the edge into the coal digging wasteland. Most of them seem very young and I see an emptiness in a lot of their faces — am I sensing in some of them that they are thinking to be on 'the wrong side'? Mostly we're ignoring them as much as we can. And we know, on other days, when the majority of visitors are back to their day by day lives, the police brutality towards the core group of protesters and tree-protectors is increasing.

Still, it feels like playing a game, I dislike the game, I dislike playing a role in it and dislike not having the imagination of how to step out, change the rules, spark the climate revolution!

"For a Living, Learning and Loving in Freedom" is what the Hambacher Forest community is standing for. My heart is with those words but my brain is tangled in the contradictory reality of being born in one of the

and the myth of constant economic growth. Ende Gelaende says "There are no Jobs on a Dead Planet". Minimal and local production leaves ships in the harbor, planes on the ground, less trucks on the street, less food variety in the stores and in our pots. And less wealth in all our pockets, not only in the pockets of a shrinking middle class.

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I took the train back to Berlin with a feeling of unrest. I'm thankful to the activists in the trees and I am even more convinced that we can't turn ourselves away from the urgency of changing our behavior. Otherwise their tree-sit is pointless, my marching is pointless. And if I'm changing just by myself it stays pointless as well until I fight with others in all possible ways — even against myself sometimes.

I can't say if 'our fight' will be successful (which I hope as much as I doubt it), but it seems like the right thing to do. Organize — Question — Reorganize!

There are climate camps planned in several European countries and the connections are made to climate activists all around the globe. Here are some websites to check for updates and local activities:

hambachforest.org/

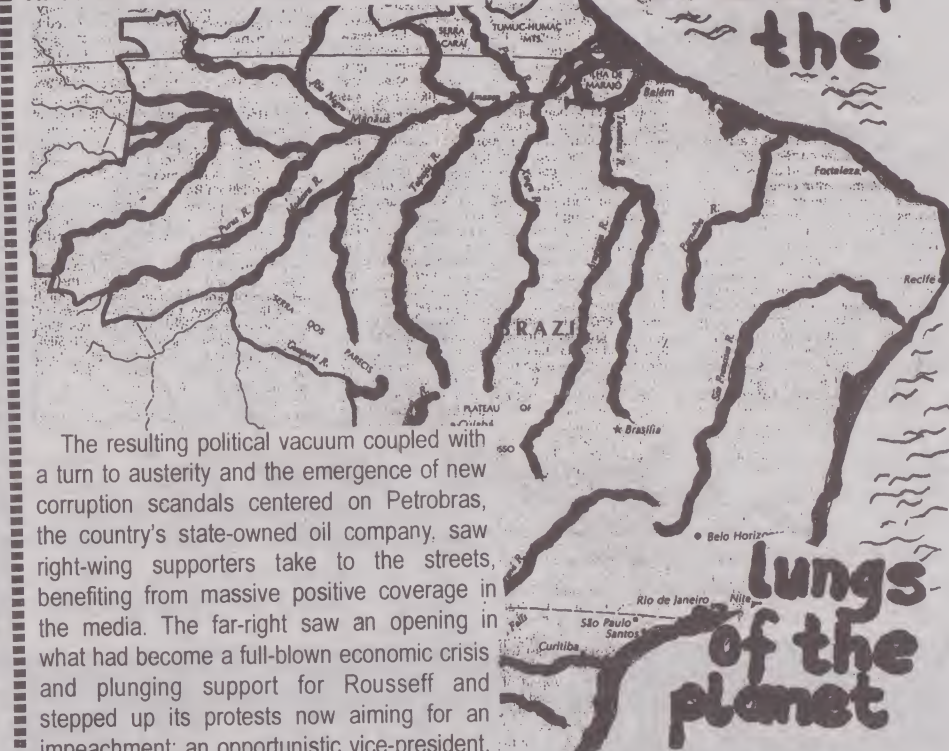
www.ende-gelaende.org/de/

xrebellion.org/

www.attac.org

www.idlenomore.ca/

government was vastly out of touch with what the more active segments of the youth and working population were expecting. Significantly, the massive demonstrations led by social movements and small leftist parties, on the one hand, and the strike wave, on the other, were parallel phenomena that only rarely converged. This rekindling of protest went, however, entirely unheeded by a Workers' Party government seeking to reassure the markets in the context of the worsening economic situation that marked the start of Dilma Rousseff's second term in 2015.



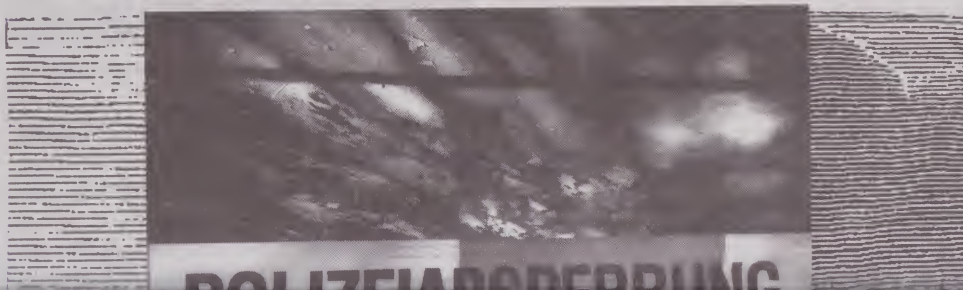
The resulting political vacuum coupled with a turn to austerity and the emergence of new corruption scandals centered on Petrobras, the country's state-owned oil company, saw right-wing supporters take to the streets, benefiting from massive positive coverage in the media. The far-right saw an opening in what had become a full-blown economic crisis and plunging support for Rousseff and stepped up its protests now aiming for an impeachment; an opportunistic vice-president, Michel Temer, offered the private sector a combination of austerity and neoliberal reforms the Workers' Party would never be able to deliver thus sealing the fate of Dilma Rousseff, despite her never being directly tied to corruption scandals.

Temer's time in office (2016-2018) was an unmitigated disaster for Brazil's working people, as he took advantage of the democratic hiatus to approve a series of reforms attacking workers' rights and, in a matter of months, reversing several hard-fought policy advances on the rights of people of color and of native peoples. This culminated in single-digit approval ratings — the worst ever by a president since

victory in the 2018 election. His arrest and consequent removal from the presidential race led to a desperate campaign by all progressive segments of the electorate in favor of the moderate former mayor of São Paulo, Fernando Haddad. Significantly, the women's movement built by far the leading force in the opposition to Bolsonaro during the campaign, holding several massive

demonstrations. Though Haddad made it to the run-off vote, there was not enough time to reverse the surge of Bolsonaro in the polls, though many in the left had their doubts on whether a Workers' Party government would have ever been allowed to take office.

The opposition is still reeling from this massive defeat, but the campaign made it clear that social movements will likely lead the resistance to Bolsonaro, though they will need allies if the worst authoritarian threats and neoliberal dystopian scenarios are to be prevented. If the right has found a formula for coming to power in the Bolsonaro experiment, which the global right will look to replicate elsewhere, it is now the left that has to find the



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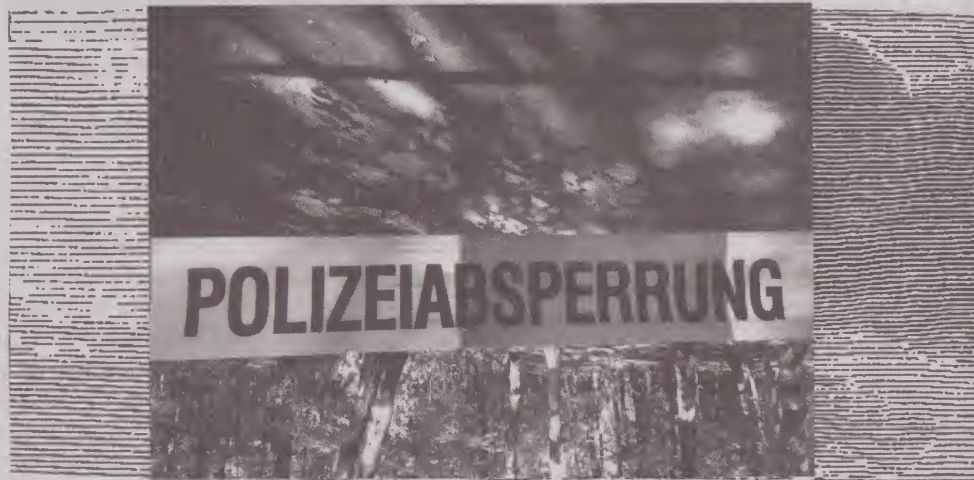
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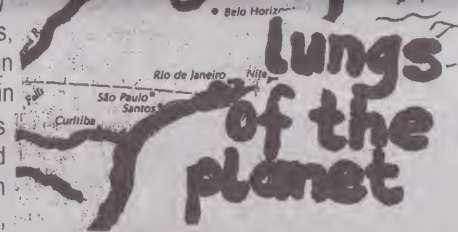
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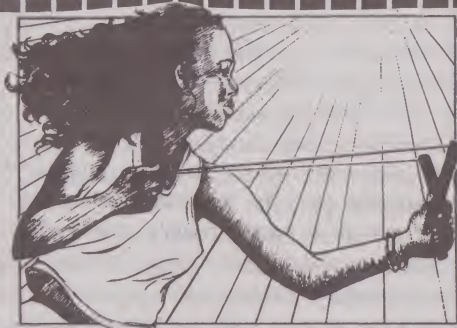
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Help us organize for 2020

Once we get returns from stores in February, we'll be giving away bulk quantities to organizations that distribute them to prisoners, immigrants, homeless people, or others who wouldn't otherwise have access. Contact us if you want to participate.

The Slingshot Organizer smartphone app is available but we need help publicizing it. Tell your friends. Right now it only works on Android phones, but we think there may be an iPhone version available in 2019.

Slingshot continues to receive many emails asking us to remove particular people from the organizer because they were alleged sexual abusers, racist, sexist or homophobic etc. While we don't want to promote harmful people, it isn't always clear that the answer is to write people out of history who have made important contributions to collective liberation despite their flaws. We edit the list of historical dates every year so if you have ideas or suggestions, please let us know.

Thanks if you purchased a 2019 *Slingshot Organizer* — selling them is how we pay to publish this paper.

If you want to help draw art or otherwise create the 2020 Organizer, contact us now. We include the work of over 30 artists from all over the US and internationally in each

organizer — it could be you this year. The schedule this year is:

- Edit and add more historical dates (May and June)
- Update radical contact list (June and July)
- Make art for the calendar starting June 24 with all art due July 25.
- Make the organizer July 27/28 and August 3/4.

book reviews



Bullshit Jobs

By David Graeber. Published by Simon & Schuster (May 2018), 368 pages, available online January 2018

Review By Stuart

Bullshit Jobs, by David Graeber, professor of anthropology at the London School of Economics, delighted me with its clear thought on an issue I hadn't read about.

"A bullshit job is a form of paid employment that is so completely pointless, unnecessary, or pernicious that even the employee cannot justify its existence even though, as part of the conditions of employment, the employee feels obliged to pretend that this is not the case."

Individual workers judge whether their own job is bullshit. A youGov poll found that in the United Kingdom 37 percent of those who had full-time jobs were quite sure that their job did not make any meaningful contribution to the world. A poll in Holland put this as high as 40 percent.

A bullshit job isn't just a job that has some bullshit associated with it, though this is an important issue, with a survey showing the amount of time US office workers spend on their primary duties decreasing from 46 percent in 2015 to 39 percent in 2016. A

Some categories of bullshit jobs are: flunkies (who make other people look or feel important), goons (aggressive but not necessarily physically), duct tapers (who get around a problem that ought not to exist), box tickers (who allow an organization to claim to do something it isn't in fact doing), and taskmasters (either unnecessary superiors, the opposite of flunkies; or those whose primary role is to manage bullshit tasks or jobs for others).

People with bullshit jobs are typically unhappy in them, often deeply. One of Graeber's poetic headings is "on the misery of knowing that one is doing harm".

The book speculates as to why bullshit jobs are proliferating. Many deal with handling information, a kind of job that is increasing. Another big question is why we as a society do not object to the growth of pointless employment.

Graeber goes back to the organization of labor in feudal society in Europe and "the theological roots of our attitudes toward labor", then forward to "how, over the course of the twentieth century, work came to be increasingly valued primarily as a form of

Unfuck Your Brain: Using Science to Get Over Anxiety, Depression, Anger, Freak-outs, and Triggers

By Faith G. Harper, 2017, Microcosm Publishing

Review by Kathy Labriola, Counselor/Nurse

"Dr. Faith" is a psychologist in private practice in San Antonio, Texas. She initially wrote a bunch of terrific self-help zines for people struggling with depression, anxiety, and/or addiction. These zines were eagerly utilized by lots of people in radical political scenes, and many found their way around the country. They were published as a series by Microcosm Publishing in Portland, Oregon, who eventually persuaded Dr. Faith to expand them into a book, which became "Unfuck your Brain." And she has written quite a few new zines, on a broad range of useful topics: masturbation, coping skills, sex and relationships, "adulting," PTSD, developing healthy boundaries, "woke parenting," BDSM, and more.

"Unfuck your Brain" is short and to the point, because Dr. Faith's mission is to give people practical tools to tackle many mental health challenges and to cope with the insanity of

programs, such as Alcoholics Anonymous, as well as harm reduction and other non-traditional approaches to substance abuse and compulsive behaviors.

Some of the problem-solving approaches she suggests are self-care strategies, including getting more exercise, eating nutritious food, sleeping, playing music, spending time in nature and with supportive friends, and mindfulness techniques like meditation. Others include anti-depressants and anti-anxiety drugs, herbal medicines, counseling, recovery group meetings, and alternative healing techniques such as harm reduction, acupuncture, and Emotional Freedom Technique (EFT).

There are many other books out there on depression and other mental health conditions. However, this book was clearly written for our alternative radical community, by someone who obviously understands our worldview and our needs. And unlike most other authors, Dr. Faith talks in plain language that anyone can understand, and has a lot of compassion and

on an issue I hadn't read about.

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Individual workers judge whether their own job is bullshit. A youGov poll found that in the United Kingdom 37 percent of those who had full-time jobs were quite sure that their job did not make any meaningful contribution to the world. A poll in Holland put this as high as 40 percent.

A bullshit job isn't just a job that has some bullshit associated with it, though this is an important issue, with a survey showing the amount of time US office workers spend on their primary duties decreasing from 46 percent in 2015 to 39 percent in 2016. A bullshit job is one that is entirely or overwhelmingly bullshit.

A bullshit job is different from a shit job, one that pays and treats workers poorly. Lots of shit jobs are clearly of benefit to society. Graeber refers to "the inverse relationship between the social value of work and the amount of money one is likely to be paid for it".

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Graeber goes back to the organization of labor in feudal society in Europe and "the theological roots of our attitudes toward labor", then forward to "how, over the course of the twentieth century, work came to be increasingly valued primarily as a form of discipline and self-sacrifice".

Finally, what can be done? The author doesn't have the answer, but thinks a universal basic income might help, divorcing work from finding the money to stay alive. If necessary work were distributed equitably, 40 hours a week would be way more than enough; we could all work less and have more time for life.

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"Unfuck your Brain" is short and to the point, because Dr. Faith's mission is to give people practical tools to tackle many mental health challenges and to cope with the insanity of modern life. Its brevity is one of its strong points, because when someone is in crisis, they need help right away, and they don't have time to read a 300-page book full of lots of non-essential filler. Not one word of this book is gratuitous. It gets right down to the business of helping you figure out what the fuck is wrong and how to reverse this negative spiral.

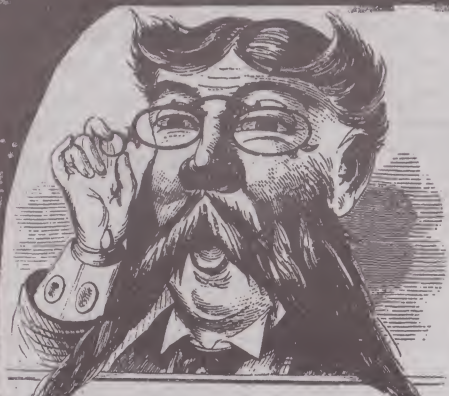
The book starts with a comprehensive but very accessible description of how human brains work, and how trauma and other problems affect how our brains function, or more accurately, how they malfunction. Each chapter discusses a different issue, such as anger, grief, addiction, depression, and anxiety. You gotta love the chapter headings, including "Why is my brain such a big hot mess?" and "The Asshole Amygdala" (that part of your brain that turns memories into emotions and creates trauma-related triggers; among other things), "Take Action: Name that Bastard!" "Am I just in a bad mood, or do you suck?" and "The Platitude Bullshit People Say that Doesn't Help." In each chapter, she explains what is going on in your brain with each specific problem, and then provides advice on various approaches to help people feel better as quickly as possible.

The section on Post-Traumatic Stress Syndrome (PTSD) provides the best explanation I have ever seen of this debilitating condition. Even more importantly, it describes effective and innovative strategies for reducing

Some of the problem-solving approaches she suggests are self-care strategies, including getting more exercise, eating nutritious food, sleeping, playing music, spending time in nature and with supportive friends, and mindfulness techniques like meditation. Others include anti-depressants and anti-anxiety drugs, herbal medicines, counseling, recovery group meetings, and alternative healing techniques such as harm reduction, acupuncture, and Emotional Freedom Technique (EFT).

There are many other books out there on depression and other mental health conditions. However, this book was clearly written for our alternative radical community, by someone who obviously understands our worldview and our needs. And unlike most other authors, Dr. Faith talks in plain language that anyone can understand, and has a lot of compassion and respect for people struggling with mental health problems. And she does not push a specific agenda. Instead, she provides great information on a wide range of choices, and encourages each person to find their own path to healing.

How To Change Your Mind



By Michael Pollan (2018), A Perigree Book/Penguin Group

Review by Jesse D. Palmer

This book might convince your mom and dad to take LSD and psilocybin mushrooms (if they aren't already doing so.) Michael Pollan is a big-name, super earnest, mainstream

But the experiences users have while on psychedelics are more instructive about the capabilities present in our brains *all the time* than they are about the drugs themselves.

Pollan debunks war on drugs myths that have stalled mainstream scientific and philosophical exploration of psychedelics for the last 50 years. Perhaps threatened by these drugs' unmistakable power, mainstream institutions cracked down in the 1960s and then have dismissed psychedelics as dangerous relics of the counter-culture ever since. Pollan wants mainstream society to take a fresh look, and luckily this seems to be happening.



Fighting for Spaces, Fighting for Our Lives: Squatting Movements Today

Squatting Everywhere Collective (Sqek)
Edition Assemblage 2018

Rudolf-Diesel-Str. 37, D - 48157 Münster

Review by dj dio

This book is 356 pages long and contains 30 different authors writing on 30 different situations around the world. What unites these stories is the underlying question: "Who has a right to be where and who gets to decide?". There is no more central social question in our modern times and these authors address this question directly and indirectly from many different angles. What makes this book very

shit jobs are clearly of benefit to society. Graeber refers to "the inverse relationship between the social value of work and the amount of money one is likely to be paid for it".

work from finding the money to stay alive. necessary work were distributed equitably, 40 hours a week would be way more than enough; we could all work less and have more time for life.

How To Change Your Mind



By Michael Pollan (2018), A Perigree Book/Penguin Group

Review by Jesse D. Palmer

This book might convince your mom and dad to take LSD and psilocybin mushrooms (if they aren't already doing so.) Michael Pollan is a big-name, super earnest, mainstream journalist type who articulately and systematically makes the case that psychedelic substances are revolutionary technology that should be accepted and used. He explores contemporary medical research that is re-discovering how useful these drugs can be treating depression, PTSD, drug addiction, end of life anxiety, and other conditions.

But the book is most interesting in its explorations of psychedelics by healthy people to gain insights into the nature of reality, the centrality of love, and the roots of spirituality. Throughout the book, Pollan reports that people who took high-dose, ego dissolving psychedelics found the trip to be amongst the most meaningful experiences of their lives. Many changed their lives after the drugs wore off.

But the experiences users have while on psychedelics are more instructive about the capabilities present in our brains *all the time* than they are about the drugs themselves.

Pollan debunks war on drugs myths that have stalled mainstream scientific and philosophical exploration of psychedelics for the last 50 years. Perhaps threatened by these drugs' unmistakable power, mainstream institutions cracked down in the 1960s and then have dismissed psychedelics as dangerous relics of the counter-culture ever since. Pollan wants mainstream society to take a fresh look, and luckily this seems to be happening.

In October, the FDA gave "breakthrough therapy" designation to a psilocybin-based drug being tested to treat depression. The designation means there will be an accelerated research and approval process for the drug because there was strong evidence showing it would be a substantial improvement over currently available therapies.

I hope Pollan's book helps revive widespread acceptance and use of psychedelics as well as legalization. With the world stuck on so many issues — unable to urgently respond to the climate crisis, unable to address increasing wealth inequality, losing cohesion and tolerance — now is an excellent time for new inspiration and deeply-felt appreciation of the unity we all share as life forms on a fragile world.

non-essential filler. Not one word of this book is gratuitous. It gets right down to the business of helping you figure out what the fuck is wrong and how to reverse this negative spiral.

The book starts with a comprehensive but very accessible description of how human brains work, and how trauma and other problems affect how our brains function, or more accurately, how they malfunction. Each chapter discusses a different issue, such as anger, grief, addiction, depression, and anxiety. You gotta love the chapter headings, including "Why is my brain such a big hot mess?" and "The Asshole Amygdala" (that part of your brain that turns memories into emotions and creates trauma-related triggers; among other things), "Take Action: Name that Bastard!" "Am I just in a bad mood, or do you suck?" and "The Platitude Bullshit People Say that Doesn't Help." In each chapter, she explains what is going on in your brain with each specific problem, and then provides advice on various approaches to help people feel better as quickly as possible.

The section on Post-Traumatic Stress Syndrome (PTSD) provides the best explanation I have ever seen of this debilitating condition. Even more importantly, it describes effective and innovative strategies for reducing these painful and exhausting symptoms, and becoming calmer and more functional.

The section on addiction is refreshingly devoid of judgement and the usual shaming of the addict. And Dr. Faith provides a very balanced assessment of abstinence-based

encourages each person to find their own path to healing.



Fighting for Spaces, Fighting for Our Lives: Squatting Movements Today

Squatting Everywhere Collective (Sqek) Edition Assemblage 2018

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This book is 356 pages long and contains 30 different authors writing on 30 different situations around the world. What unites these stories is the underlying question: "Who has a right to be where and who gets to decide?". There is no more central social question in our modern times and these authors address this question directly and indirectly from many different angles. What makes this book very readable is that the answers come in the form of anecdotes and histories from a wide variety of real world struggles.....this is not a collection of abstracted theoretical discussions, this is on-the-ground praxis!

Real, lived experiences from the city streets, the villages, the countryside and the wilds told by people who are part of these struggles. My personal favorite was Margot Verdier's reporting from the ZAD near Nantes in France where a very diverse group of folks have successfully challenged government and industry plans to build (yet another fucking) airport. Replete with victories, losses and lessons learned, you will find no references to 401K plans here! Read this book if you want to open your mind up to something other than cynical, individualistic survival strategies for the coming zombie capitalocalypse. You will be inspired!





Compiled by Jesse D. Palmer

Here's some updates to the Radical Contact List published in the 2019 *Slingshot Organizer*. Please send us your updates about new spaces. We know we're just scratching the surface of a global, fired-up, exciting do-it-yourself underground. Thanks for everyone who is making it all happen with your hard work and passion. You can sometimes find updates at slingshotcollective.org. Note that the on-line contact list hosted at tao.ca is no longer being updated and due to computer problems we are unable to take it off the internet. Sorry for the confusion.

GG's Social Trade & Treasure Club – Brooklyn, NY

A social center with studio residences, an event space, art gallery and vintage shop with a forming income sharing co-op. 1339 Dekalb Ave, Brooklyn, NY 347-808-1919 ggsocialclub.com

Trans Pride Initiative – Dallas, TX

A community space and office that hosts events. 614 W. Davis St Suite 208, Dallas (Mail PO Box 3982, Dallas, TX 75208)

Dismantle Change Build Center

Mankato Makerspace – Mankato, MN

A volunteer run art and fabrication space with welding, glass working, forging, woodworking, painting, aerosol, textiles, pottery and more. 1700 3rd Ave., Mankato, MN 56001 507-387-7218 mankatomakerspace.org

Empowerment Infoshop – London, Ontario, Canada

The have books and zines as well as shirts and buttons they make themselves. They have an archive and host events and shows. 613 Dundas street East, London Ontario, N5W 2Z1 Canada

Glitter Bean - Halifax, NS, Canada

A unionized workers coop cafe that is queer and trans centric with radical art and zines that hosts activist events, meetings, and parties. 5896 Spring Garden Rd., Halifax, NS B3H 0A6, Canada

• Interference Archive / Common Notions Books is at a new location (they moved and were not included in the 2019 organizer.) 314 7th Street Brooklyn NY 11215. interferencearchive.org

• We published In Other Words books in Portland, Oregon but they closed in June and are now DCBC (see above). They put a goodbye message on their website which is at the end of the on-line version of this article.

• Anarres Infoshop in Portland, OR isn't in the printed calendar because they moved right before presstime. As of today they are looking for a new space – but by the time you read this

• The address for Peoples Cauldron in New York changed. The new address is 3669 Main St., Stone Ridge, NY 12484. They share the space with Carthaigh Coffee, an anarchist coffee shop.

• Comrades in Chicago told us we should remove Working Bikes from the contact list because they said it isn't a real community bike shop. They suggested we list West Town Bikes 2459 W Division St, Chicago, IL 60622 instead because even though it is a for profit business they have a work-on-your-bike night available even to those without funds. *Slingshot* is in Berkeley so it is hard to check this out, but if you're in Chicago, please email and let us know what you think.

• We got an email from Delaware pointing out that the contact listed there is just a natural food store — they suggested better things to

include (see above.) If we can't figure out a good contact in a state, we may list a coop or natural food store so there's at least something but we are eager to take those out if we can figure out something better. Thanks!

• We heard about K'é Infoshop — an indigenous community organizing space with a library that hosts events "in the capitol of the Navajo Nation" — but we can't figure out if they have a physical address nor get them to write us back. We think the mailing address may be PO Box 400, Window Rock, AZ 86515 — let us know if you have any info about them.

• We didn't include Edmonton Small Press

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Dismantle Change Build Center (DCBC) – Portland, OR

A collectively operated community center that hosts a number of grassroots social justice groups including Critical Resistance, Don't Shoot Portland, Brown Girls Rise, Urban Nature Partners PDX and Portland Books to Prisoners. DCBC also hosts Crescent Shine, a multi-vendor artist and consignment shop. It occupies the space that used to be In Other Words Books. 14 NE Killingsworth, Portland, OR 97211, dcbc@criticalresistance.org, dcbcpdx.org

Delaware Art Initiative Booking Collective – Claymont, DE

A booking collective for all-ages punk/DIY shows in the Wilmington area based in a house that hosts local independent label Impetus Records. 13 Delaware Ave, Claymont, DE 19703. deartinitiative.booking@gmail.com Folks in Delaware may also want to look for DisturbancE, a monthly punk zine that has lists of upcoming all-ages events, articles from people in the scene and local artist highlights.

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A volunteer run art and fabrication space with welding, glass working, forging, woodworking, painting, aerosol, textiles, pottery and more. 1700 3rd Ave., Mankato, MN 56001 507-387-7218 mankatomakerspace.org

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The Common House – London, UK

An event space with members not consumers. Unit 5E, 5e Punderson's Gardens, London E2 9QG, UK, commonhouse.org.uk/about-2/



Sparrows Nest – Nottingham, UK

A library that hosts events. They don't want us to publish their physical address but if you email them to set up a time to visit, they'll tell you. tel. 7388417325 thesparrowsnest.org.uk

Glasgow Autonomous Space – Glasgow, UK

A huge warehouse with a library, herbal clinic dispensary, kitchen, wood workshop, meeting space, and a garden with a greenhouse. Unit 11, 53 Kilbirnie St. Glasgow, G5 8JD glasgowautonomous.weebly.com

Libreria Proyección – Santiago, Chile

A volunteer-run social center and library that supports small publishers with 3 meeting

TO THE 2019 ORGANIZER

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• Blood Fruit Library in Chicago has moved to a new location that is no longer public, so do not go to the address listed in the 2019 organizer. If you want to contact them, email bloodfruit_library@riseup.net. Also they got a lot of letters from prisoners so prisoners can mail Chicago Anarchist Black Cross at 1321 N. Milwaukee Ave. PMB 460 Chicago, IL 60622 (it is a PO Box, not a place you can visit.)

• Qilombo in Oakland, Calif. was evicted.

• The phone # for Boing Anarchist Collective in Salt Lake City, UT changed to 385-229-4235.

bike shop. They suggested we list West Town Bikes 2459 W Division St, Chicago, IL 60622 instead because even though it is a for profit business they have a work-on-your-bike night available even to those without funds. Slingshot is in Berkeley so it is hard to check this out, but if you're in Chicago, please email and let us know what you think.

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• We didn't include Edmonton Small Press Association in the printed edition. They are located at 11336 101 St. Edmonton, Alberta T5G 2A7 Canada 780-434-9236 ESPAArtHaus@gmail.com — please call or email for an appointment before you visit.

• The address for l'Etincelle should be 56 Boulevard du Doyenné, 49000 Angers, France.



groups including Critical Resistance, Shoot Portland, Brown Girls Rise, Urban Nature Partners PDX and Portland Books to Prisoners. DCBC also hosts Crescent Shine, a multi-vendor artist and consignment shop. It occupies the space that used to be In Other Words Books. 14 NE Killingsworth, Portland, OR 97211, dcbc@criticalresistance.org, dcbcpx.org

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Medusa Women & Trans Squat – Chicago, IL

An anarchist, feminist squat. 1450 S Avers Ave. Chicago, IL 60623 773-322-5562

People's Harm Reduction Alliance – Seattle WA

A peer-run harm reduction organization that does needle exchange, hep-c testing and provides other services at a variety of locations. Headquarters at 1415 N.E. 43rd St. Seattle, WA 98105 206-330-5777 peoplesharmreductionalliance.org



Sparrows Nest – Nottingham, UK

A library that hosts events. They don't want us to publish their physical address but if you email them to set up a time to visit, they'll tell you. tel. 7388417325 thesparrowsnest.org.uk

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Librería Proyección – Santiago, Chile

A volunteer-run social center and library that supports small publishers with 3 meeting rooms and a multipurpose room for presentations and workshops. San Francisco 51, Santiago, Región Metropolitana, Chile +56 2 2639 6950 www.libreriaproyeccion.cl

Infocentrum Salé – Prague, Czech Republic

An anarchist community center that hosts workshops, presentations, screenings and meetings with a radical library and archive. Named after the Salé pirate colony in Morocco, which was an economically, politically, and intellectually independent territory for decades that was a base for subversive activities. Open Monday to Thursday. From 4 pm to 10 pm. Orebtska 14, Praha 3, 130 00, Czech Republic, [sale\(at\)riseup.net](mailto:sale(at)riseup.net), sale.451.cz

Tři ocásci – Brno, Czech Republic

A co-op owned fair trade café and vegan bakery supporting human rights and civil society. třída Kpt. Jarose 1935/18, Brno 602 00 Czech Republic, info@triocasci.cz triocasci.cz 775 702 778


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PLAY dates

February 17 • noon - 5 pm FREE ALL AGES
Dear diary zine fest - Humanist Hall 390 27th St., Oakland CA

February 26 • 5:30 - 8 pm
El Rio Best of the (film) Fest Fundraiser - outdoor screening of short films - \$20 donation 3158 Mission St SF

February 27 • 6:45 FREE ALL AGES
Panel Discussion of People's Park - meet at Sproul Steps UCB

March 3 • 10:30 am - 12:30 pm
Marx's Das Kapital discussion group - 1st Sunday of each month
6501 Telegraph Ave. Oakland icssmarx.org

March 8 FREE ALL AGES
International Women's Day

March 8 - 8 pm FREE ALL AGES
East Bay Bike Party - at a BART station to be announced

March 9 • 6 am - midnight
KPFA celebrates International Women's Day with special programming for 18 hours. Tune in to 94.1FM or kpfa.org

March 10 • 7 pm FREE ALL AGES
Party for 31 years of Slingshot publishing - Long Haul - 3124 Shattuck, Berkeley slingshotcollective.org

March 16 - 20
Forest defense training camp in the Mattole watershed, CA (see page 3) efhum@riseup.net

March 17 • 7 pm
Slingshot article brainstorm & new volunteer meeting to kick-off work on issue #129 - 3124 Shattuck, Berkeley

March 27 • 7:30
Shaping SF public talk: Sea level rise: Pacific ocean and the Bay
Area 518 Valencia St. SF shapingsf.org/public-talks

March 31
NYC Feminist Zine Fest feministzinefestnyc.com

April 6 - 7
New Orleans Comics and Zine Fest nocazfest.com

April 6 - 3 pm
Article deadline for Slingshot issue #129 - 3124 Shattuck Ave
Berkeley slingshotcollective.org

April 6
Milwaukee Zine Fest binderymke.com/milwaukeezinefest

April 7 • 2 pm FREE ALL AGES
50th Anniversary People's Park Exhibition Berkeley History Center 1931 Center St. Berkeley berkeleyhistoricalsociety.org

April 13 • 1 pm
50th Anniversary of People's Park concert / event East of Telegraph Ave btw Haste & Dwight, Berkeley peoplespark.org

April 15 FREE ALL AGES
Extinction Rebellion International Rebellion Week - demand decisive action on climate change <http://rebellion.earth>

April 28 • 1 pm
50th Anniversary of People's Park concert / event peoplespark.org

May 1
MAY DAY

May 16 - 18
Chicago Zine Fest

May 22 • 7:30
Shaping SF public talk: Local ecological justice and urbanity 518 Valencia St. SF shapingsf.org/public-talks

May 25 - 26 • 10 - 5 FREE ALL AGES
Montreal Anarchist Bookfair - 2515 rue Delisle and 2450 rue Workman anarchistbookfair.ca

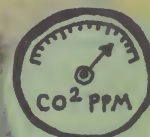
May 26
Los Angeles Zine Fest @ Helms Bakery

June 7 - 8 FREE ALL AGES
New York Anarchist Book Fair - 55 Washington Square South anarchistbookfair.net

June 8
Zinecinatti zine fest - Cincinnati, OH zinecinatti.com

June 14 - 17
Fight Toxic Prisons national convergence Gainesville, FL
fighttoxicprisons.org

June 23
Denver Zine Fest denverzinelibrary.org



413

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free!

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issue
128